AN

ARKE

FOR ALL

GODS NOAHS

In a gloomy ſtormy day;

OR,

The beſt Wine reſerved till laſt.

OR,

The tranſcendent Excellency of a believers portion above all earthly Portions whatſoever:

Diſcovered in ſeveral *SERMONS*, which may be of ſingular uſe at all times, but eſpecially in theſe Breaking times, wherein many have, and many daily do break for more than their all, and wherein many thouſands are turned out of all, &c.

By *THOMAS BROOKS*, late Preacher of the Goſpel at *Margarets New Fiſhſtreet*, and ſtill Preacher of the Word in *London*, and Paſtor of a Congregation there.

I looked on my right hand, and beheld, but there was no man that would know me, refuge failed me, no man cared for my ſoul, I cryed unto thee, O Lord, I ſaid, thou art my refuge, and my portion in the land of the living, Pſal. 142. 4, 5.

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Jane Morgan Her book. 1726

TO

All the *Merchants*, and *Tradeſ-men* of *England*, eſpecially theſe of the City of *London*, with all other ſorts and ranks of perſons that either have, or would have God for their portion, *Grace, mercy, & peace be multiplied.*

Gentlemen,

THe *wiſeſt Prince that ever ſate upon a Throne hath told us*, That a word fitly ſpoken is like Apples of gold in pictures of ſilver, *or as the Hebrew hath* Prov. 21. 11

it, a word ſpoken (על־אפנו) *upon his wheels, that is, rightly ordered, placed, and circumſtantiated. Such a word is of all words the moſt excellent, the moſt prevalent, and the moſt pleaſant word that can be ſpoken: ſuch a word is indeed a word that is like* Apples of Gold in Pictures of Silver; *of all words ſuch a word is moſt precious, moſt ſweet, moſt deſirable, and moſt delectable. O Sirs, to time a word, to ſet a word upon the wheels, to ſpeak a word to purpoſe is the project of this Book. Though all truths are glorious, yet there is a double glory upon ſeaſonable truths; and therefore I have made it my great buſineſs in this Treatiſe to hold forth as ſeaſonable a truth, and as weighty a truth, and as comfortable*

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fortable and incouraging a truth as any I know in all the Book of God. The Mother of King Cyrus *willed, that the words of thoſe that ſpoke unto her ſon, ſhould be in ſilk, but certainly ſeaſonable words are alwayes better than ſilken words.*

Every prudent husbandman obſerves his fitteſt ſeaſons to ſow his ſeeds, and therefore ſome he ſowes in the Autumn *and fall of the Leaf, and ſome in the* Spring *and renewing of the year; ſome he ſowes in a dry ſeaſon, and ſome he ſowes in a wet; ſome he ſowes in a moiſt clay, and ſome he ſowes in a ſandy dry ground, as the* Holy Ghoſt *ſpeaks,* He ſoweth the Fitches and the Cummin, and caſteth in Wheat by meaſure. *And ſo all ſpiri-* Iſa. 28. 25.

tual husbandmen muſt wiſely obſerve their fitteſt ſeaſons for the ſowing of that immortal ſeed that God hath put into their hands, and ſuch a thing as this is I have had in my eye; but whether I have hit the mark, or miſt it, let the Chriſtian Reader judge.

One ſpeaking of the glory of heaven, ſaith, That the good things of eternal life are ſo many, that they exeeed number, ſo great that they exceed meaſure, and ſo precious that they are above all eſtimation, &c. the ſame may I ſay concerning the Saints portion, for certainly the good things that are in their portion, in their God, are ſo many that they exceed number, ſo great that they exceed meaſure, and ſo precious that they are above all eſtimation.

The ſame Author in one of his Epiſtles hath this remarkable relation, viz. *That the ſame day wherein* Jerom *died, he was in his Study, and had got pen, ink, and paper to write ſomething of the glory of heaven to* Jerom, *and ſuddenly he ſaw a light breaking into his Study, and ſmelt alſo a very ſweet ſmell, and this voice he thought he heard.* O Auguſtine, *what doeſt thou? doſt think to put the Sea into a little veſſel? when the heavens ſhall ceaſe from their continual motion, then ſhalt thou be able to underſtand what the glory of heaven is, and not before, except you come to feel it, as I now do. Certainly, the glory of heaven is beyond all conception, and all expreſſion, and ſo is that portion that is*

a little hinted at in the following Diſcourſe. And indeed a full deſcription of that God that is the believers portion, is a work too high for an Aaron *when ſtanding upon Mount* Hor; *or for a* Moſes, *when ſtanding on the top of* Nebo *after a* Piſgah *proſpect; yea, it is a work too high and too hard for all thoſe bleſſed Seraphims that are ſtill a crying before the throne of God,* Holy, holy, holy is the Lord of Hoſts. *No finite being, though never ſo glorious, can ever be able fully to comprehend an infinite being. In the ſecond Verſe of the ſixth of* Iſaiah *we read that each Seraphim had ſix wings, and that with twain he covered the face of God, with twain his feet, and with twain he did fly, intimating*

Num. 20. & ch. 33. Deut. 32. 49. and chap. 34. 1. Iſa. 6. 3.

(as

(as one well obſerves upon the place) that with twain they covered his face, the face of God, not their own face, and with twain they covered his feet, not their own feet; They covered his face, his beginnig being unknown; they covered his feet, his end being incomprehenſible, onely the middle are to be ſeen the things which are, whereby there may be ſome glimmering knowledge made out what God is. The wiſe man hit it, when he ſaid, That which is afar off, and exceeding deep, who can find it out? *who can find out what God is? The knowledge of him* a priori *is ſo far off, that he whoſe arm is able to break even a bow of ſteel is not able to reach it; ſo far off, that he who is able to make his neſt with the Eagle is not*

Vide Origen on the Text.

Eccl. 7.24. There are many depths in God which our ſhallow reaſon cannot fathom; & indeed it is the credit of our Religion, and the glory

of our God, that he is unſearchable

not able to fly unto it. And ſo exceeding deep that he who could follow the Leviathan *could not fathom it; that he who could ſet out the center of the earth, is not able to find it out; And who then is able to reach it? In a word, ſo far off, and ſo deep too, that the Depth ſaith, it is not in me, and the Sea ſaith, it is not in me; it is ſuch a deep to men and Angels as far exceeds the capacity of both.* Auguſtine *ſpeaking to that queſtion, what God is? gives this anſwer; Surely ſuch a one is he, who when he is ſpoken of, cannot be ſpoken of; who when he is conſidered, cannot be conſidered of, who when he is compared to any thing cannot be compared; and when he is defined groweth greater by defining of him.*

Auguſt. de fide contra Arrianum, cap. 6.

him. If that great Apoſtle that learned his Divinity among the Angels, yea, to whom the Holy Ghoſt was an immediate Tutor, did know but in part, then certainly thoſe that are moſt acute and judicious in divine knowledge, may very well conclude, that they know but part of that part that was known to him. As for my own part, I dare pretend but to a ſpark of that knowledge that others have attained to; and yet who can tell but that God may turn this ſpark into ſuch a flame as may warm the hearts of many of his dear and precious ones. Much is done many times by a ſpark.

Such are not onely good Scholars, but alſo great Scholars, who have learned contentedly to be ignorant where God would not have them knowing.

O Sirs, catch not at the preſent profits, pleaſures, preferments, and honours of this world, but lay up a good foun-

dation

dation for the time to come, provide for eternity, make ſure your intereſt and propriety in God. It was an excellent ſaying of Lewis *of* Bavyer, *Emperour of* Germany, *Such goods (ſaid he) are worth getting and owning, as will not ſink or waſh away, if a Shipwrack happen. How many of you have loſt your all by Shipwracks? and how hath divine providence by your multiplied croſſes and loſſes taught you that the good things and the great things of this world cannot be made ſure. How many of you have had rich inheritances left you by your fathers, beſides the great portions that you have had with your wives, and the vaſt eſtates that you have gained by Trading; but what is become of all? is not all*

all buried in the deep, or in the grave of oblivion? O the unconstancy, and the grand impostury of this world! Oh the flux and reflux of riches, greatnesse, honours, and preferments! how many men have we seen shining in their worldly pomp and glory like stars in the Firmament, who are now vanished into smoak, or Comets? How hath the Moon of many great mens riches and honours been eclipsed at the full, and the Sun of their pomp gone down at noon?

It was (saith the Historian) a wonderful precedent of the vanity and variety of humane condition to see mighty Exerxes to float and fly away in a small Vessel, who but a little before wanted Sea-room for his Navy. The Dutch to express the Justin.

the worlds vanity and uncer-
tainty have very wittily pictu-
red a man with a full blow-
bladder on his shoulders, and
another standing by pricking
the bladder with a pin, with
this Motto, Quam subito, *how*
soon is all blown down? I
am not willing to make the
Porch too wide, else I might
have given you famous instan-
ces of the vanity and uncer-
tainty of all worldly wealth,
pomp, and glory, from the Assy-
rian, Chaldean, Persian, Gre-
cian *and* Roman *Kingdomes*
whose glory now lies all in the
dust. By all this it is most
evident that earthly portion
cannot be made sure, they
make themselves wings, and
they fly away, Prov. 23. 5.

O but now God is a portion
that may be made sure. In the
ti-

time of the Marian *Perſecution, there was a woman who being convened before bloody* Bonner, (*then Biſhop of* London) *upon the trial of Religion, he threatned her that he would take away her husband from her: Saith ſhe, Chriſt is my husband; I will take away thy child, Chriſt, ſaith ſhe, is better to me than ten ſons; I will ſtrip thee, ſaith he, of all thy outward comforts, but Chriſt is mine, ſaith ſhe, and you cannot ſtrip me of him. A Chriſtian may be ſtript of any thing but his God, he may be ſtript of his eſtate, his friends, his relations, his liberty, his life, but he can never be ſtript of his God. As God is a portion that none can give to a Chriſtian, but himſelf; ſo God is a portion that none can*

Mr. Fox, *Acts and Monum.*

take from a Chriſtian but himſelf; and therefore as ever you would have a ſure portion, an abiding portion, a laſting portion, yea, an everlaſting portion, make ſure of God for your portion.

O Sirs, that you would judge that only worth much now, which will be found of much worth at laſt, when you ſhall lie upon a dying bed, and ſtand before a Judgment-ſeat. O that men would prize and value all earthly portions now, as they will value them when they come to die, and when their ſouls ſhall ſit upon their trembling lips, and when there ſhall be but a ſhort ſtep between them and eternity, O at what a poor rate, at what a low rate do men value their earthly portions then certainly it will be their

their very great wiſdome to value their earthly portions now as they would value them then. And O that men would value this glorious, this matchleſſe portion that is held forth in this Treatiſe now, as they will value it and prize it when they come to die, and when they come to lanch out into the ocean of eternity. I have read of a Stationer, *who being at a fair, hung out ſeveral pictures of men famous in their kinds, among which he had alſo the picture of Chriſt, upon which divers men bought according to their ſeveral fancies; the ſouldier buyes his* Cæſar, *the Lawyer his* Juſtinian, *the Phyſitian his* Galen, *the Philoſopher his* Ariſtotle, *the Poet his* Virgil, *the Orator his* Cicero, *and the Divine his* Auguſtine;

but all this while the picture of Chriſt hung by as a thing of no value, till a poor Chapman that had no more money then would purchaſe that, bought it, ſaying, Now every man hath taken away his God, let me have mine too. *O Sirs, it would make any gracious, any ſerious, any ingenious, any conſcientious heart to bleed to ſee at what a high rate all ſorts and ranks of men do value earthly portions, which at beſt are but counterfeit pictures, when as this glorious portion that is here treated on hangs by as a thing of no value, of no price; moſt men are mad upon the world, and ſo they may have much of that for their portion, they care not whether ever they have God for their portion, or no:*

Give

Give them but a Palace in Paris, *and then with that French Duke they care not for a place in Paradiſe: Give them but a meſſe of pottage, and let who will take the birthright; give them but Manna in a wilderneſſe, and let who will take the land of* Canaan; *give them but ground which is pleaſant and rich, and then with the* Reubenites *they will gladly take up their reſt on this ſide the Holy Land; give them but their bags full, and their barns full, and then with the rich fool in the Goſpel, they can think of nothing but of taking their eaſe, and of eating, and drinking, and making merry. So bruitiſh and fooliſh are they in their underſtandings, as if their precious and immortal ſouls were good*

The Duke of *Burbone.*

Luke 12. 16--22.

for nothing, but as ſalt to keep their bodies from rotting and ſtinking.

O that theſe men would ſeriouſly conſider, that as a cup of pleaſant wine offered to a condemned man in the way to his execution; and as the Feaſt of him who ſate under a naked ſword hanging perpendicularly over his head by a ſlender thread, and as Adams *forbidden fruit, ſeconded by a flaming ſword, and as* Belſhazzars *dainties overlooked by an hand-writing againſt the wall, ſuch and onely ſuch are all earthly portions to thoſe that have not God for their portion.*

Well, Gentlemen, *remember this, there is no true happineſſe to be found in any earthly por-*

tions;

tions; Solomon *having made a critical enquirie after the excellency of all creature-comforts, gives this in as the ultimate extraction from them all*, Vanity of vanities, all is vanity. *If you ſhould go to all the creatures round, they will tell you that happineſſe is not in them: If you ſhould go to the earth, the earth will tell you that happineſſe grows not in the furrows of the field. If you go to the Sea, the Sea will tell you, that happineſſe is not in the Treaſures of the deep; If you go to the beaſts of the field, or to the birds of the air, they will tell you, that happineſſe is not to be found on their backs, nor in their bowels; If you go to your bags or heaps of gold and ſilver, they will tell you that happineſſe is*

not to be found in them; If you go to Crowns and Scepters, they will tell you that happineſſe is too precious and too glorious a Gemme to be found in them.

As it is not the great Cage that makes thn bird ſing, ſo it is not the great eſtate that makes the happy life, nor the great portion that makes the happy ſoul. There is no true comfort, nor no true happineſſe to be drawn out of the ſtanding pools of outward ſufficiencies; all true comfort and happineſs is onely to be found in having of an all-ſufficient God for your portion, Pſal. 144. 15. Happy is that people that is in ſuch a caſe, yea, happy is that people whoſe God is the Lord. *And therefore as ever you would be happy in both worlds,*

worlds, it very highly concerns you to get an intereſt in God, and to be reſtleſſe in your own ſouls till you come to enjoy God for your portion.

A *man that hath God for his portion, is a none-ſuch, he is the rareſt and the happieſt man in the world, he is like the morning-ſtar in the midſt of the clouds, he is like the Moon when it is at full, he is like the flower of the Roſes in the Spring of the year, he is like the Lillies by the Springs of waters, he is like the branches of Frankincenſe in the time of Summer, he is like a veſſel of maſſie gold that is ſet about with all manner of precious ſtones.*

This you will finde fully cleared up in the following Treatiſe.

Nothing can make that man miſerable that hath God for his

his portion, nor nothing can make that man happy that wants God for his portion; the more rich, the more wretched; the more great, the more graceleſſe; the more honourable, the more miſerable that man will be that hath not God for his portion. The Sodomites *were very wealthy; and who more wanton and wicked than they? the* Egyptians, *and* Babylonians *were very rich, great, and potent in the world, and what greater oppreſſors and perſecutors of the people of God than theſe? O the ſlavery, the captivity, and the woful miſery of the people of God under thoſe cruel Tyrants! Have not the* Nimrods, *the* Nebuchadnezzars, *the* Belſhazzars, *the* Alexanders, *and the* Cæſars, &c. *been*

been commonly the Lords of the world? and who ſo abominably wicked as theſe? no men for wickedneſſe have been able tomatch them, or come neer them.

It hath been long ſince obſerved to my hand, that Daniel *ſets forth the ſeveral Monarchies of the World by ſundry ſorts of cruel beaſts, to ſhew that as they were gotten by beaſtly ſubtilty and cruelty, ſo they were ſupported and maintained by brutiſh ſenſuality, craft, and tyranny.* Dan. 7.

I have read of a Lacedemonian *that ſaid, that they well deſerved death that did but quench Tyranny, they ſhould quite have conſumed it with fire: But whether he hit the mark, or miſt it, let the*

Reader

Reader judge. Well, Sirs, you may be the Lords of this world, and yet you will certainly be miſerable in another world, except you get God for your portion. The top of mans happineſſe in this world lies in his having of God for his portion. He that hath God for his portion, enjoyes all; and he that wants an intereſt and propriety in God, enjoyes nothing at all.

Gentlemen, *I have read of an Heathen, who ſeeing a ſudden Shipwrack of all his wealth, ſaid, Well, Fortune, I ſee now that thou wouldeſt have me to be a* Philoſopher. *O that you would ſay under all your heavie loſſes and croſſes: well, we now ſee that God would have us lay up treaſure in heaven, we now ſee that God*

Matth.6. 19,20.

God would have us look after a better portion than any this world affords; we now see that it highly concerns us to secure our interest and propriety in God; we now see, that to enjoy God for our portion is the one thing necessary. Have not many of you said, nay sworne, That if you might but see & enjoy the delight of your eyes, that then you should have a sweeping Trade, and abound in all plenty and prosperity, and grow rich and great, and glorious in the world, and be eased of everie thing that did but look like a burthen, &c. If it be indeed thus with you, why do you so complain, murmur, and repine? and why do many of you walk up and down the Exchange *and streets with tears in your eyes,*

eyes, and with heavinesse in your hearts, and with crack't credits, and thread-bare coats, and empty purses? and why are so many of you broke, and so manie prisoners, and so manie hid, and so manie fled? But if it be otherwise, and that you are sensible that you have put a cheat upon your selves (I say not upon others) and that as you have been self-flatterers, so you have been self-deceivers, the more highly it concernes you to do your selves, your souls that right, as to make sure God for your portion: For what else can make up those woful disappointments under which you are fallen.

It is a sad sight to see all the arrows that men shoot to fall upon their own heads, or

to

to ſee men twiſt a cord to hang themſelves, or to ſee men dig a pit for others, and to fall into it themſelves; and it is but juſtice that men ſhould take as they brew, and that they which brew miſchief ſhould have the firſt and the largeſt draught of it themſelves.

Now the beſt way to prevent ſo ſad a ſight, and ſo great a miſchief, is to get God for your portion: for when once God comes to be a mans portion, then all things ſhall work together for his good, *Rom.* 8. 28. *and then God will preſerve him from ſuch hurtful and miſchievous actings. The whole World is a great Bedlam, and multitudes there are that think madly, and that deſign madly, and that talk madly, and that act madly,*

and

and that walk madly. Now as you would not be found in the number of those Bedlams, *it highly concerns you to get God for your portion, that so you may be filled with that wisdome that may preserve you from the follie and madnesse of this mad world.*

Gentlemen, *The following* Sermons *I preached in the year* 1660. *at* Olaves Breadstreet, *and God blest them then to those Christians that attended on my Ministry, and I hope he will blesse them also to the internal and eternal welfare of your souls to whom they are now dedicated. They are much inlarged; the profit will be yours, the labour hath been mine: I judge them very seasonable and suitable to present dispensations, else they had*

not ſee the light at this time. Curioſity is the ſpiritual adultery of the ſoul; curioſity is that green-ſickneſſe of the ſoul, whereby it longs for novelties, and loaths ſound and wholſome truths; it is the Epidemical diſtemper of this age and hour.

And therefore if any of you are troubled with this itch of curioſity, and love to be wiſe above what is writtcn, and delight to ſcan the choice myſteries of Religion by carnal reaſon, and affect elegant expreſſions and Seraphical notions, and the flowers of Rhetorick, more than ſound and wholſome Truths, *then you may eaſe your ſelves (if you pleaſe) of the trouble of reading this following Treatiſe; onely remember this, that the*

prudent Husband-man looks more and delights more in the ripeneſſe, and ſoundneſſe, and goodneſſe of the Corn that is in his Field, than he doth at the beauty of the Cockle; and remember, that no man can live more miſerably than he that lives altogether upon Sawces; and he that looks more at the handſomneſſe than he doth at the wholſomneſſe of the Diſhes of Meat that are ſet before him, may well paſſe for a fool.

Well, Gentlemen, for a Cloſe remember this, that as Noah *was drunk with his own wine, and as* Goliah *was beheaded by his own ſword, and as the roſe is deſtroyed by the canker that it breeds in it ſelf, and as* Agrippina *was killed by* Nero,

to

to whom ſhe gave breath; ſo if ever you are eternally deſtroyed, you will be deſtroyed by your ſelves; if ever you are undone, you will be undone by your ſelves; if ever you are ſcourged to death, it will be by rods of your own making, and if ever the bitter cup of damnation be put into your hands, it will be found to be of your own preparing, mingling, and imbittering.

Behold, I have ſet life and death, heaven and hell, glory and miſery before you in this Treatiſe: and therefore if you will needs chuſe death rather than life, hell rather than heaven, miſery rather than glory:

What can be more just than that you should perish to all eternity. If you will not have God for your portion, you shall be sure to have wrath for your portion, and hell for your portion, &c.

Well Sirs, remember this at last, every man shall onely thank his own folly for his own bane, his own sin, for his own everlasting shame, his own iniquity, for his own endlesse misery.

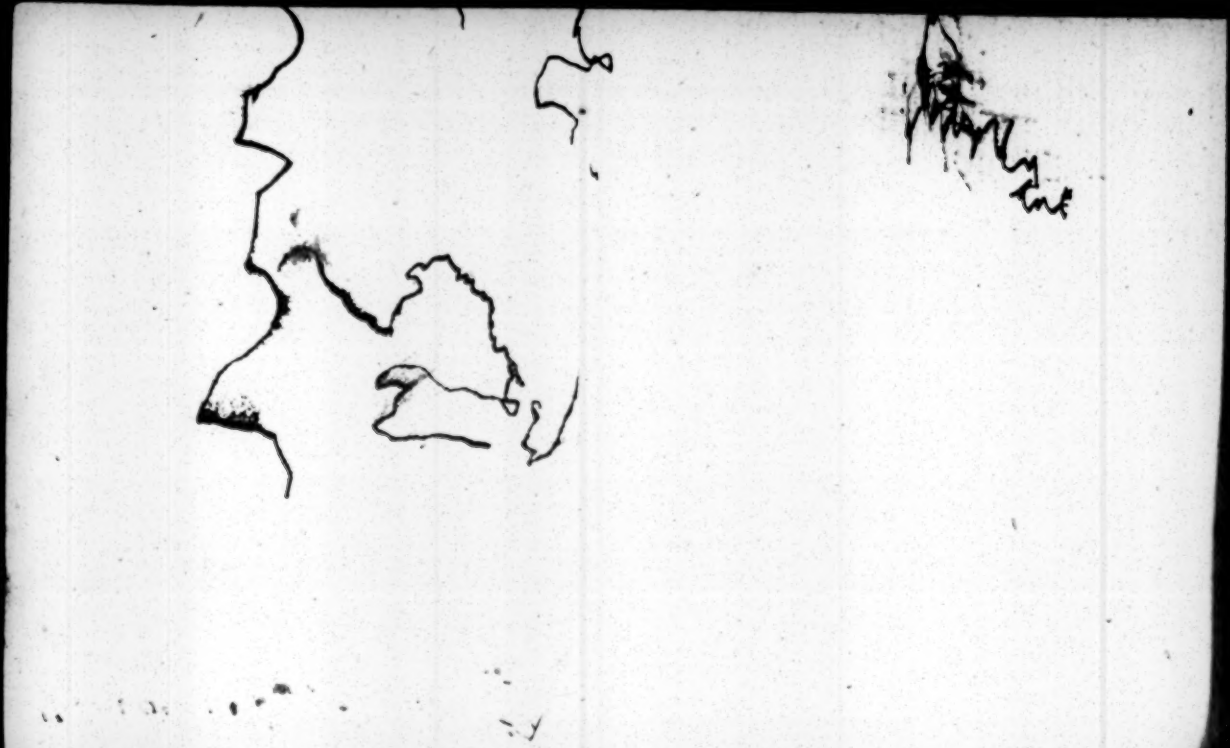
I *have now no more to do, but to improve all the interest that I have in Heaven,. That this Treatise may*

may be bleſt to all your ſouls and that you all experience what it is to have God for your portion: *for that will be my joy as well as yours, and my Crown as well as yours, and my glorying as well as yours in the great day of our* Lord Jeſus. *And ſo I commend you to God, and to the* word of his grace, which is able to build you up, and to give you an inheritance among them that are ſanctified. Acts 20. 32. *And reſt,*

Gentlemen,

Your Souls Servant

Thomas Brooks.



A MATCHLESSE PORTION.

LAMENT. 3.24.

The Lord is my portion, ſaith my ſoul, therefore will I hope in him.

CErtainly, if *Ennius* could pick out Gold out of a Dunghil, I may, by Divine Aſſiſtance, much better pick out golden matter out of ſuch a golden Myne, as my Text is, to enrich the ſouls of men withall.

Apelles. The beſt of Painters, to draw a exquiſite *Venus*, had ſet before him an hundred choice and ſelecte beauties, to take from one an eye another a lip, a third a ſmile, fourth an hand, and from each them that ſpecial lineament which ſhe moſt excelled: but have no need of any other Scripture to be ſet before me, to draw forth the excellency of the Saints portion, than that which I have now pitch't upon; for the beauty excellency, and glory of an hundred choice Scriptures are epitomized in this one.

The Jewiſh Doctors, and other Writers differ about the time of *Jeremiahs* penning this Book of the *Lamentations*; but to be ignorant of the circumſtance of time when this Book was made, is ſuch a crime, as I ſuppoſe will not be charg'd upon any mans account in the great day of our Lord Jeſus.

Doubtleſſe this Book of the *Lamentations* was compoſed by *Jeremiah* in the time of the *Babyloni* cap

captivity. In this Book the Prophet ſadly laments and bewails the grievous calamities and miſeries that had befallen the Jews, *viz.* the ruine of their State, the devaſtation of their land, the deſtruction of their glorious City and Temple (which was the great wonder of the world) the prophanation of all his holy things, the contemptible and deplorable condition of all ſorts, ranks, and degrees of men; and then he complains of their ſins, as the procuring cauſes of all thoſe calamities, that God, in his righteouſneſs, had inflicted upon them: He exhorts them alſo to patience under the mighty hand of God, and ſtirs them up to repent, and reform, as they would have their ſins pardoned, judgments removed, divine wrath pacified, their inſulting enemies ſuppreſſed, and former acts and grants of favour and grace reſtored to them.

But to come to the words of my Text.

The Lord *Jehovah*, from *Havah*, *He was*: this name *Jehovah* is the moſt proper Name of God, and 'tis never attributed to any, but to God.

The three ſyllables contain the notes of all times, *Je*, the time to come, *Ho*, the time preſent, *Vah*, the time paſt.

Firſt, *Jehovah* ſets out Gods eternity, in that it containeth all times, future, preſent, and paſt.

Secondly, It ſets out alſo Gods Self-exiſtency, coming from *Havah*, to *Be*.

Thirdly, When either ſome ſpecial mercy is promiſed, or ſome extraordinary judgment is threatned, then the Name of *Jehovah* is commonly annexed, to ſhew, that that God, whoſe being is from himſelf, and who gives a being to all his creatures, both in heaven, and on earth, will certainly give a being to his promiſes and threatnings, and not fail to accompliſh the words that are gone out of his mouth.

Fourthly, This name *Jehovah* conſiſts onely of quieſcent letters, *i.e.* letters of reſt, (as the Hebrews call them) to ſhew, that there is no

no reſt till we come to *Jehovah*, and that in him we may ſafely and ſecurely reſt, as the Dove did in *Noahs* Ark.

Is my portion, Chelki, from חלק *Chalak*; the Hebrew word ſignifies *to divide*. He alludes, as I take it, to the dividing of the Land of *Canaan* amongſt the Iſraelites, by lot; *The Lord*, ſaith he, *is my portion*, my part, my lot, and with this portion I reſt fully ſatisfied, as the Iſraelites were to do with their parts and portions in that pleaſant Land. 'Tis true, ſaith *Jeremiah* (in the name of the Church) I am thus and thus afflicted, and ſorely diſtreſſed on all hands, but yet the Lord is my portion, and that ſupports, and bares up my ſpirits from fainting and ſinking in this evil day.

Saith my ſoul, Naphſhi, from נפש *Nepheſh*; the Hebrew word hath nine ſeveral ſenſes or ſignifications in the Scripture. But let this ſuffice, that by *ſoul* here in the Text, we are to underſtand the heart,

the minde, the ſpirit, and the underſtanding of a man. Well, ſaith the Prophet, though I am in a ſea of ſorrow, & in a gulf of miſery, yet my heart tells me, that *the Lord is my portion*, my minde tells me, that *the Lord is my portion*, my ſpirit tells me, that *the Lord is my portion*, and my underſtanding tells me, that *the Lord is my portion*: and therefore I will bare up bravely in the face of all calamities and miſeries.

Therefore will I hope in him: the Hebrew word אוחיל that is here rendered *hope*, is from יחל *Jachal* that ſignifies both hoping, expecting, and truſting, alſo it ſignifies a patient waiting upon the Lord. The Prophet *Jeremiah* had not only a witneſſe above him, but alſo a witneſſe within him, that the Lord was his portion; and therefore he reſolves firmly to hope in the Lord, and ſweetly to truſt on the Lord, and quietly and patiently to wait upon the Lord, till God ſhould turn his ſtorm into a calm,

Gen 8.10. Iſa. 42.4. Pſal.31.25.

and

and his ſad Winter into a bleſſed Summer.

In my Text there are three things obſervable.

First, an Aſſertion, or Propoſition, in thoſe words, *The Lord is my portion.*

Secondly, A proof of it, in thoſe words, *Saith my ſoul.*

Thirdly, The uſe or inference from the premiſes, in thoſe words, *Therefore will I hope in him.*

The words being thus opened, the Propoſition that I intend to inſiſt upon, is this, *viz.*

That the Lord is the Saints portion, the Lord is the believers portion. Doct.

I ſhall call in a few Scriptures to witneſſe to the truth of this Propoſition, and then I ſhall further open it to you. *Pſal.* 16. 5. *The Lord is the portion of mine inheritance, and of my cup: thou maintaineſt my lot.* Pſal. 73. 26. *My fleſh and my heart faileth, but God is the ſtrength of my heart, and my portion for ever.*

Pſ. 119. 57. *Thou art my portion, O Lord, I have ſaid that I would keep thy words.* Jer. 10. 16. *The portion of Jacob is not like them; for he is the former of all things, and* Iſrael *is the Rod of his inheritance; the Lord of Hoſts is his name.*

Now for the further opening and clearing up of this great and glorious, this ſweet and bleſſed truth, I ſhall indeavour to ſhew you:

Firſt, what a portion the Lord is to his Saints, to his gracious ones. And

Secondly, the reaſons or grounds whereupon the Saints have laid claim to God, as their portion.

For the firſt, What a portion God is. Now the excellency of this portion I ſhall ſhew you, by an induction of particulars thus:

Firſt, God is a preſent portion, he is a portion in hand, he is a portion in poſſeſſion; all the Scriptures that are cited to prove the Doctrine, evidence this to be a truth:

Pſal. 48 14. Iſa. 25. 9.

And

And ſo doth that, *Pſal.* 46. 1. *God is a very preſent help in trouble.* The Hebrew word *Betſaroth* is in the plurall number, *troubles*, that is, *God is a preſent help in many troubles*, in great troubles, and in continued troubles. *Betſaroth* is from צור *Tſor*, that ſignifies to ſtraiten, and cloſely to beſiege, it notes the extremity of affliction and trouble. When the people of God are in their greateſt extremity, then God will be a preſent help, a preſent portion to them. *Iſa.* 43. 2. *When thou paſſeſt through the waters, I will be with thee; and through the Rivers, they ſhall not overflow thee; when thou walkeſt through the fire, thou ſhalt not be burnt, neither ſhall the flame kindle upon thee.* God will be a preſent help, a preſent relief, a preſent ſupport, a preſent comfort, a preſent portion to his people, in all thoſe great and various trials that they may

Maximilian the Emperour was ſo delighted with that ſentence of *Paul*, *Si Deus nobiſcum*, If God be with us, who ſhall be againſt us? that he cauſed it to be written upon the Walls in moſt rooms of his Palace.

may be exercised under. *Psal.* 142. 5. *I cried unto thee, O Lord; I said, thou art my refuge, and my portion in the land of the living.* God is a portion in present possession, and not a portion in reversion; the Psalmist doth not say, Thou mayest be my portion in another world, but *Thou art my portion in the land of the living*: nor he doth not say, Thou wilt be my portion in another world, but *Thou art my portion in the land of the living.* Look, as *Elkanah* gave *Hannah* a worthy portion in hand, so God gives himself to his Saints, as a worthy portion in hand: Many men wait, and wait long for their earthly portions before they enjoy them, yea, their patience is oftentimes wore so thread-bare in waiting, that they wish their parents in *Abrahams* bosome, I, and sometimes in a worser place, that so they may inherit their Honours, Lordships, Lands, Treasures, &c. Look, as a bird in the hand is worth two, I, ten in the bush; so a portion in possessi-

1 Sam. 1. 5.

on

on is worth two, I, ten in reverſion. Now God is a portion in preſent poſſeſſion, and that ſpeaks out the excellency of the Saints portion. As he in *Plutarch* ſaid of the *Scythians*, that although they had no muſick, nor vines among them, yet (as a better thing) they had gods. So I may ſay, though the Saints have not this, nor that, nor the other earthly portion among them, yet (as a better thing) they have God for their preſent portion: and what can they deſire more? But

Secondly, As God is a preſent portion, ſo God is an immenſe portion, he is a vaſt, large portion, he is the greateſt portion of all portions: 1 *Tim.* 6. 15. *Which in his times he ſhall ſhew, who is the bleſſed and onely Potentate, the King of Kings, and Lord of Lords.* Theſe words are a ſtately and lofty deſcription of the greatneſs of God: the Apoſtle heapeth up many words together, to ſhew, that in greatneſſe God excels all, *Iſa.* 40. 15, 16, 17. *Behold,*

hold, the Nations are as a drop of a buck-
et, & are counted as the ſmall duſt of th
ballance: Behold, he taketh up the Iſle
as a very little thing. And Lebano*n*
is not ſufficient to burn, nor the beaſt
thereof ſufficient for a burnt offering
All Nations before him are as nothing
and they are counted to him leſſe tha
nothing, and vanity. Not onely on
Nation, but many Nations; yea
not onely many Nations, but al
Nations, in compariſon of God
are but as the drop of a bucket
and what's leſſer than a drop? an
as the ſmall duſt of a ballance: an
what's of lighter weight and leſſe
worth than the ſmall duſt or pow-
der of the ballance that hangs o
the ſcale, and yet never alters th
weight? yea, they are nothing
they are leſſe than nothing. An
though *Lebanon* was a very grea
ſpacious Forreſt, and had abun-
dance of beaſts in it, yet God wa
a God of that infinite greatneſſe
that though all the beaſts harbour-
ing in that ſtately Forreſt ſhould b
ſlain, and all the wood growing

on

n it cut down to burn them with
, all would not make up a ſacri-
ice any wayes anſwerable or pro-
ortionable to his greatneſſe with
hom they had to do: and ſo in
hat, *Pſal.* 147.5. *Great is our Lord,*
nd of great power; his underſtanding
infinite, or as the Hebrew hath it,
his underſtanding there is no number.
uch is his greatneſs, that he knows
ot onely all kinds and ſorts of
ings, but even all particulars,
ough they exceed all number:
ſal. 145. 3. *Great is the Lord, and*
reatly to be praiſed, and his greatneſs
unſearchable, or as the Hebrew
ath it, *of his greatneſs there is no*
rch. God is infinitely above all
ames, all notions, all conceptions,
l expreſſions, and all parallels:
l. 150. 2. *Praiſe him for his mighty*
ts, praiſe him according to his excel-
t greatneſs, or greatneſſe of great-
eſſe, or abundance of greatneſſe,
according to the multitude of
is greatneſſe, as the Hebrew and
reek carries it: and ſo in that,
eut. 10.17. *For the Lord your God is*
God

In *Daniel* God is called *El Elim*, the mighty of mighties.

God of Gods, and Lord of Lords, a great God, a mighty, and a terrible, which regardeth not perſons, nor taketh reward. God is the original cauſe of all greatneſs; all that greatneſs that is in any created beings, whether they are Angels, or men, from God; all their greatneſſe but a beam of his Sun, a drop out of his Sea, a mite out of his Treaſury. God is a God of that infinite greatneſſe, that he fills heaven and earth with his preſence, he is everywhere, and yet circumſcribed to no place, he is in all things, and without all things, and above all things, and this ſpeaks out his immenſity. *Job* had a very large portion, before God made a breach upon him, *He had ſeven thouſand ſheep, and three thouſand camels, and five hundred yoke of oxen, and five hundred ſhe-aſſes, and a very great houſhold*; but at laſt God gives him twice as much as he had firſt, *for he had fourteen thouſand ſheep, and ſix thouſand camels, and a thouſand yoke of oxen, and a thouſand ſhe-aſſes.* Cattle

Pſal. 139.

Job 1. 3.

Job 42. 12.

and

are onely inſtanced in, becauſe the wealth of that Countrey conſiſted eſpecially in cattel; but yet doubtleſſe *Job* had a great many other good things, as goods, lands, poſſeſſions, and ſtately habitations; but what is all this to a Saints portion? certainly, had not *Job* had God for his portion, he had been but a rich fool, a golden beaſt, notwithſtanding all the great things that God had heaped upon him. And ſo *Ahaſuerus* had a very large portion, *he reigned from* India *unto* Ethiopia *over an hundred and ſeven and twenty Provinces*, but what were all his Provinces; but as ſo many handfuls of duſt, in compariſon of the Saints portion? The whole Turkiſh Empire, ſaith *Luther*, is but a cruſt that God throws to a dog: had a man all the world for his portion, it would be but a poor pittance. *Nebuchadnezzar* had a very great portion, *Dan.* 5. 18, 19. *O thou King, the moſt high God gave thy father* Nebuchadnezzar *a Kingdome, and majeſty, and glory, and honour.* Eſth. 1.1,2.

And

And for the majeſty that he gave him, all people, Nations, and languages trembled and feared before him: whom he would he ſlew, and whom he would he kept alive, and whom he would he ſet up, and whom he would he put down. And ſo in that, *Jer.* 27. 5, 6, 7, 8. *I have made the earth, the man, and the beaſt that are upon the ground, by my great power, and by my out-ſtretched arm, and I have given it unto whom it ſeemed meet unto me. And now have I given all theſe lands into the hand of* Nebuchadnezzar, *King of* Babylon *my ſervant, and the beaſts of the field have I given him alſo to ſerve him. And all Nations ſhall ſerve him, and his ſon, and his ſons ſon, until the very time of his land come; and then many Nations and great Kings ſhall ſerve themſelves of him. And it ſhall come to paſs, that the Nation and Kingdom which will not ſerve the ſame* Nebuchadnezzar *the King of* Babylon *and that will not put their neck under the yoke of the King of* Babylon, *that Nation will I puniſh, ſaith the Lord, with the ſword, and with*

See Jer. 28. 14.

the

he famine; and with the peſti-
ence, until I have conſumed them
y his hand. The portion that
ere God gives to *Nebuchadnezzar*
s a wonderful large portion; and
et all theſe Nations that God
ave to him, were but as ſo many
olehils, or as ſo many birds neſts,
ompared with a Saints portion.
ll Nations are but as a drop of a
ucket (that may in a moment be
ip't off with a finger) in compa-
ſon of God, nay, they are all
othing; but that word is too
gh, for they are leſſe than no-
ing: had a man as many
orlds at his command as there
men on earth, or Angels in hea-
n, yet they would be but as ſo
any drops, or as ſo many at-
mes to a Saints portion.

When *Alcibiades* was proudly
aſting of his lands that lay to-
ther, *Socrates* wittily rebukes
s pride, by bringing him a Map
the world, and wiſhing him to
ew him where his lands did lie;
s lands would hardly amount to

more than the prick of a pin; *England*, *Scotland*, and *Ireland* are but three little ſpots, to the vaſt Continents that be in other parts of the world; and what then is thy place, thy lordſhips, thy manno thy farme, thy houſe, thy cottag but a little *minum*, but a prick o pin to God, who is ſo great, vaſt a portion? O Sirs, had y the underſtanding of all the A gels in heaven, and the tongues all the men on earth, yet y would not be able to conceiv expreſs, or ſet forth the greatne and largeneſſe of a Saints portio Can you tell the ſtars of heave or number the ſands of the ſea, ſtop the Sun in his courſe, or r the dead, or make a new worl then, and not till then will you able to declare what a great, wh an immenſe portion God is: *eye hath not ſeen, nor ear heard, neit hath it entered into the heart of* to conceive the great things t God hath laid up in the Goſp (for ſo that 1 *Cor.* 2. 9. is to be u derſtoo

derſtood) Oh how much leſs then re they able to declare the great hings that God hath laid up for is people in another world? But

Thirdly, As God is an immenſe ortion, a large portion, ſo God is n all-ſufficient portion, *Gen.* 17.1. *And when* Abram *was ninety years d and nine, the Lord appeared to* A-ram, *and ſaid unto him, I am the al-ighty God; walk before me, and be ou perfect.* *I am God almighty*, or s ſome carry the words, *I am God f-ſufficient*, or *ſelf-ſufficient*: God ath ſelf-ſufficiency and all-ſuffi-ency in himſelf. Some derive e word *Shaddai* that is here ren-red almighty, or all-ſufficient, om *Shad aduge*, becauſe God feeds s children with ſufficiency of all od things, as the tender mother th the ſucking childe. *Gen.* 15.1. *fter theſe things the word of the Lord me unto* Abram *in a viſion, ſaying, ar not* Abram, *I am thy ſhield, and exceeding great reward*: I will be y buckler to defend thee from kinde of miſchief and miſe-

3.

In quo nihil deſiderari poſſit boni. Zanch. de nat. Dei l. 4. c. 1. Qu 1

ries, and I will be thy exceeding great reward to ſupply thee with all neceſſary and deſirable mercies; and what can a Saint deſire more? *Pſal.* 84. 11. *For the Lord God is a Sun and ſhield; the Lord will give grace and glory, and no good thing will he with-hold from them that walk uprightly.* The Sun, which among all inanimate creatures is the moſt excellent, notes all manner of excellency, proviſion, and proſperity; and the ſhield, which among all artificial creatures is the chiefeſt, notes all manner of protection whatſoever; under the name of grace all ſpiritual good is wrapt up; and under the name of glory all eternal good is wrapt up; and under the laſt clauſe, *no good thing will he with-hold*, is wrapt up all temporal good: all put together ſpeaks out God to be an all-ſufficient portion. Before the world was made, before Angels or men had a being, God was as bleſſed and as glorious in himſelf as now he is; God is ſuch an all-ſufficient

and

and ſuch an excellent being, that nothing can be added to him to make him more excellent: Man in his beſt eſtate is ſo great a piece of vanity, that he ſtands in need of a thouſand thouſand things; he needs the air to breath in, the earth to bare him, and fire to warm him, and cloathes to cover him, and an houſe to ſhelter him, and food to nouriſh him, and a bed to eaſe him, and friends to comfort him, &c. But this is the excellency of God, that he hath all excellencies in himſelf, and ſtands in need of nothing. Were there as many worlds as there are men in the world, and were all thoſe worlds full of bleſſed Saints, yea, were there as many Heavens as there are ſtars in heaven, and were all thoſe heavens full of glorious Angels, yet all theſe Saints; and Angels together could not adde the leaſt to God; for what can drops taken out of the Sea adde into the Sea? what can finite creatures adde to an infinite being? Pſal. 39 5.

though all the men in the wor
ſhould praiſe the Sun, and ſay, t
Sun is a glorious creature, yet
this would adde nothing to t
light and glory of the Sun; f
though all the Saints and Ang
ſhall be bleſſing, and praiſing, a
admiring, and worſhipping
God to all eternity, yet they ſh
never be able to adde any thing
God, who is bleſſed for ever.
Chriſtians, God is an all-ſufficie
portion, his power is all-ſufficie
to protect you, his wiſdome is a
ſufficient to direct you, his mer
is all-ſufficient to pardon you, h
goodneſſe is all-ſufficient to pr
vide for you, his word is all-ſuf
cient to ſupport you and ſtren
then you, and his grace is a
ſufficient to adorn you and enri
you, and his ſpirit is all-ſufficie
to lead you and comfort yo
and what can you deſire more
O Sirs, God hath within himſe
all the good of Angels, of me
and univerſal nature; he ha
all glory, all dignity, all riches, a
trea

reaſures, all pleaſures, all delights, all comforts, all contents, ll joyes, all beatitudes in himſelf. All the ſcattered excellencies and erfections that be in the creatures re eminently, tranſcendently, nd perfectly in him. Look as the vorth and value of many pieces f ſilver are contracted in one iece of gold; ſo all the whole voume of perfections which is ſpread hrough heaven and earth are epiomized in God, according to that old ſaying, *Omne bonum in ſummo bo-*, all good is in the chiefeſt good. God is one infinite perfection in imſelf, which is eminently and irtually all perfections of the reatures: all the good, the exellency, the beauty, and glory hat is in all created beings, are ut parts of that whole that is in God; and all the good that is in hem is borrowed and derived rom God, who is the firſt cauſe, nd the univerſal cauſe of all that good that is in Angels or men. God is a ſufficient portion to ſe-

God is *Omnia ſuper omnia*, and many of the very heathens counted God *Optimum maximum*, the beſt and greateſt.

cure your ſouls, and to ſupply your wants, and to ſatisfie your deſires, and to anſwer your expectations, and to ſuppr all your enemies, and after all bring you to glory; and what c you deſire more?

But now all earthly portions insufficient portions, they can n ther prevent afflictions, nor ſu port the ſoul under afflictions, n mitigate afflictions, nor yet de ver a man from afflictions: Th can neither arm the ſoul agai temptations, nor co fort the ſoul un temptations, nor le the ſoul out of tem tations. All the cr tures in the world but as ſo many phers without Go when God frowns, the creatures in the world are n ſufficient to chear the ſoul, wh God withdraws, all the creatu in the world are not ſufficient ſuſtain the ſoul; when God clou

A golden crown cannot cure the head-ach, nor a purple robe cannot fray away a burning feaver, nor a bed of gold cannot give eaſe to a diſtempered body, nor the velvet ſlipper cannot take away the pain of the gout.

is face, all the creatures in the world are not ſufficient to make it lay with the ſoul, &c. There is not enough in the whole creation to content, quiet, or ſatisfie one immortal ſoul; he that hath moſt of the world would have more, and he that hath leaſt of the world hath enough, if his ſoul can but groundedly ſay, *The Lord is my portion.* But

4. Fourthly, As the Lord is an all-ſufficient portion, ſo the Lord is a moſt abſolute, needful, and neceſſary portion; the want of an earthly portion may trouble me, but the want of God for my portion will damn me; 'tis not abſolutely neceſſary that I ſhould have a portion in gold, or ſilver, or jewels, or goods, or lands; but 'tis abſolutely neceſſary that I ſhould have God for my portion. I may have union and communion with God, though with the Apoſtles I have neither gold nor ſilver in my purſe; I may be holy and happy, though with *Lazarus* I have never

Act. 3. 6.

Luk 16. 20, 21.

a rag to hang on my back, nor never a dry cruſt to put into my belly; I may to heaven at laſt, and I may be glorious in another world, though with *Job* I ſhould be ſtript of all my worldly glory, and ſet upon a dunghil in this world; but I can never be happy here, nor bleſſed hereafter, except God be my portion. Though I could truly ſay, that all the world were mine, yet if I could not truly ſay, that the Lord is my portion, I ſhould be but miſerable under all my worldly enjoyments. To have God for my portion is abſolutely neceſſary, for without it I am for ever and ever undone: *Ephe.* 2.12. In this verſe you have ſeveral *withouts*; and 'tis very obſervable that they that were without God in the world, they were without Chriſt, without the Church, without the Covenant, without the Promiſe, and without hope in the world; and therefore ſuch perſons muſt needs be in a moſt ſad and deplorable condition, &c.

Job 1, &c.

First.

First, in relation to the ſoul, and in relation to ſalvation, God is the moſt abſolute neceſſary portion; if God be not my portion, my ſoul can never enjoy communion with him in this world; if God be not my portion, my ſoul can never be ſaved by him in the other world. 1.

But Secondly, When ſinners are under terrours and horrours of conſcience, when their conſciences are awakened and convinced of the vileneſſe of their natures, of the unſpeakable evil that is in ſin, yea in the leaſt ſin, and of their loſt, undone, and miſerable eſtate out of Chriſt; O then, what would they not give to have God for their portion? O then they would give all the gold and ſilver they have in the world to have God for their portion; O then they would give thouſands of Rams, and ten thouſands of Rivers of oil; yea, they would give their firſt-born, they would give the very fruit of their bodies, that they might have God to be the portion 2.

Una guttula malæ conſcientiæ totum mare mundam gaudii abſorbet. Luther.

Mic. 6. 6, 7

portion of their ſouls; O then they would ſay as *Mephiboſheth* ſaid unto the King, *Let Ziba take all, foraſmuch as my Lord the King is come again in peace unto his own houſe.* Under diſtreſſe of conſcience poor ſinners will cry out, O! let who will take all our honours, and all our mannors, and all our treaſures, and all our ſtores, and all our lands, and all our lordſhips, and all our bags, ſo we may have God for our portion: O let us but have God for our portion, and we care not a ſtraw who takes all. Now what doth this ſpeak out but that of all portions God is the moſt abſolute neceſſary portion. But

2 Sam. 19. 29,30.

3. Thirdly, Upon a dying bed, an awakened ſinner ſets the higheſt price, value, and eſteem upon ſuch as have God for their portion: Now he eſteems a Saint in rags that hath God for his portion above a wicked Emperour in his royal Robes, who hath onely the world for his portion; What though

though wicked men, when they are in the height of their worldly proſperity, felicity, and glory, do ſlight the Saints, and revile, and ſcorn the Saints, and contemn and undervalue the Saints; yet when death knocks at their doors, and when their conſciences are ſtarted, and when hell-fire flaſhes in their faces, and when the worm within begins to gnaw: O now, if all the world were a lump of gold, and in their hands to diſpoſe of, they would give it all, ſo they might have that honour and happineſſe to change conditions with thoſe who have God for their portion: *Num.* 23.10. *Let me die the death of the righteous, and let my laſt end be like his.* Though men who have their portion in this life do not love to live the life of the righteous, yet when they come to die, they are often deſirous that they might die the death of the righteous: And this many hundred Miniſters and Chriſtians can witneſſe from their own experience.

Lament. 2. 14, 15. Zeph. 2. 8, 9, 10, &c.

Laza-

Lazarus having God for his por
tion, when he died he went t
heaven without a rag on his bac
or a peny in his purſe, whereas *D*
ves who had not God for his po
tion, when he died, went tumblin
down to hell in all his riches, br
very, and glory. O'tis infinitel
better to go to heaven a begge
than to go to hell an Emperou
and this the ſinner underſtand
when his conſcience comes to b
enlightened upon a dying be
and therefore he cries out, O ſen
for ſuch a Miniſter, and ſend fo
ſuch and ſuch a Chriſtian, and l
them pray with me, and counſe
me, and if it be poſſible, give o
ſome drops of comfort to me; O
that I had never derided nor rev
led them, O that I had never op
poſed and perſecuted them, O
that I had lived at ſuch a rate o
holineſſe and exactneſſe as the
have done, O that I had walk
with God as they have walk't, O
that I had laid out my time, m
ſtreng.h, my treaſure, my parts

See Wiſdom 5.1,2, 3, 4, 5, 6, 7, 8. All theſe verſes are worth their weight in gold.

my all, for God, as they have done, O that my eſtate was as good, as ſafe, and as happy as theirs is, O that I could as truly ſay, that the Lord is my portion, as they can ſay that the Lord is their portion: And what doth all this ſpeak out but that high eſteem and value that they ſet upon thoſe that have God for their portion: So that upon this threefold account, we may ſafely conclude, that God is a moſt abſolute, needful, and neceſſary portion. But

Fifthly, As the Lord is a moſt abſolute, needful, and neceſſary portion, ſo the Lord is a pure and unmixed portion, God is an unmixed good, he hath nothing in him but goodneſſe; he is an Ocean of ſweetneſſe, without one drop of bitterneſſe; he is a perfect beauty, without the leaſt ſpot or ſhadow of deformity. All other portions are a bitter ſweet; but God is a Roſe without prickles, he is a good, in which there is not the 5. Deut. 32. 4. Hab. 1. 13.

the leaſt evil. 1 *Joh.* 1. 5. *God is light, and in him is no darkneſſe at all.* There are no mixtures in God. God is a moſt clear bright ſhining light, yea, he is all light, and in him is no darkneſſe at all. God is all light, and all love, all ſweetneſſe, and all goodneſſe, all kindneſſe and all graciouſneſſe, and there is no uncomlineſs, no unlovelineſſe, no bitterneſſe nor no darkneſs at all in God. The Moon when it ſhines brighteſt hath her dark ſpots and ſpecks; but God is a light that ſhines moſt gloriouſly without the leaſt ſpot or ſpeck. God is a moſt pure, clear, ſplendid light 'Tis very obſervable, that the Apoſtle, to illuſtrate the perfect purity of God, adds a Negative to his Affirmative, *in him is no darkneſſe at all*; that is, God is ſo pure, that not the leaſt ſpot, the ſmalleſt ſpeck of vanity or folly can cleave to him: God is a pure, a moſt pure act, without the leaſt potentiality, defectability, or mutability, and therefore in the higheſt

ſt ſenſe *he is light, and in him is no arkneſſe at all.* By this Metapho-ical deſcription of God the Apo-le would not have us think, that he nature of God is changed into he nature of light; but by this ſi-hilitude the Apoſtle would repre-ent ſomething of the purity and xcellency of God to us. The Sun light, the Moon is light, and the tars are light; but it would be aſphemy for us to imagine, that he eſſence of God is the ſame ith this of the creatures: but is Sirs you muſt remember, that here are many excellent proper-es of light, for which God is of-n in the Scripture reſembled to ght. As

First, light is pure, and ſo is od, *Hab.* 1. 13. *Thou art of purer es than to behold evil, and canſt not k on iniquity.* There are four ings that God cannot do. 1.

1. He cannot lie.
2. He cannot die.
3. He cannot deny himſelf, nor
4. He cannot look with a fa-

vourable eye upon iniquity: he i
a God of that infinite purity, th
he can't look upon iniquity, b
with an hateful eye, an angry ey
a revengeful eye, and with a vi
dictive eye.

2. Secondly, All things are co
ſpicuous to the light, and ſo th
are to God: *Heb.* 4. 13. *Neither
there any creature that is not manif
in his ſight, but all things are naked a
open unto the eyes of him with whom
have to doe.* The Greek wo
τετραχηλισμένα, is a Metaphor, f
ſome, that is taken from t
Prieſts under the Law, who wh
they killed the beaſts for ſacrifi
all things that were within t
beaſts were laid naked and bare b
fore the Prieſt, that ſo he mig
ſee what was ſound, and what w
corrupted. Others ſay, the Ap
ſtle alludes to the anatomizing
ſuch creatures, wherein men
very cautious and curious to fin
out every little vein or muſc
though they lie never ſo cloſ
othe

Pſal. 41. 12.
1 Sam. 2. 1, 3
Pſal. 16. 8.
Pſ. 119. 168.
God is *totus oculus*, all eye.
Athenodorus an heathen could ſay, that God was every where, and beheld all that was done.

others ſay, that 'tis a Metaphor taken from thoſe that lie with their faces upwards, that all paſſengers may ſee who they are. All agree in this, that all mens in-ſides and out-ſides are anatomized, diſſected, quartered, and laid naked to the eye of God, *Job* 34. 21, 22. *For his eyes are upon the wayes of man, and he ſeeth all his goings: There is no darkneſſe, nor ſhadow of death, where the workers of iniquity may hide themſelves.* If thou canſt not hide thy ſelf from the Sun, which is Gods Miniſter of light, how impoſſible will it be to hide thy ſelf from him whoſe eyes are ten thouſand times brighter than the Sun, ſaith *Ambroſe*. But

Thirdly, Without light nothing can be ſeen; ſo without the beams of heavenly light no heavenly things can be ſeen: a man cannot ſee God, but in that light that comes down from above; a man cannot ſee Chriſt without he be firſt inlightened by Chriſt; a man cannot ſee heaven, but in that 3. Jam. 1. 17.

light that comes from heaven, *Cor.*2.10,12,14,15,16. Were it not for the Sun it would be perpetual night in the world, notwithſtanding all the Torches that could be lighted, yea, notwithſtanding all the light of the Moon and Stars; ſo it would be perpetual night with poor ſouls, notwithſtanding all the torch-light of natural parts and creature-comforts, and notwithſtanding all the Star-light of civil honeſty and common gifts, and notwithſtanding all the Moon-light of temporary faith and formal profeſſion, did not the Sun of righteouſneſſe ariſe and ſhine upon them. But

4. Fourthly, There is nothing more pleaſant than the light, *Eccleſ.* 11.7. *Truly the light is ſweet, and 'tis a very pleaſant thing to behold the Sun.* A Philoſopher being asked whether it were not a pleaſant thing to behold the Sun? anſwered, that that was a blind man's queſtion, becauſe life without light is but a life-leſſe life. Now a

ther

there is nothing more pleaſant and delightful to the eye than light, ſo there is nothing more pleaſant and delightful to the ſoul than God. The poor Northern Nations in *Strabo* that want the light of the Sun for ſome moneths together, when the term of his return approaches, they climb up into the higheſt mountains to ſpie it, and he that ſpies it firſt was accounted the beſt and moſt beloved of God, they choſe him King almoſt as the *Tyrians* did *Strato*. Now the return of the Sun is not more pleaſant and delightful to thoſe poor Northern Nations, than God is pleaſant and delightful to all gracious ſouls. But

Fifthly, The light ſhines and ſcatters its rays over all the world, over Eaſt, Weſt, North, and South; and ſo doth the preſence and goodneſſe of God, *Pſal.* 139. But. 5.

Sixthly, The light is a creature of a moſt reſplendent beauty, luſtre, and glory, it dazles the eyes 6.

of the beholders; and ſo God i
God of that tranſcendent beau
majeſty, and glory, that the v
eyes of the Angels are dazled,
not being able to behold
brightneſs of his glory, *Iſa.* 6
God dwells in that light, wh
no man can approach unto. Bu

7. Seventhly, and laſtly, the li
of all bodies is the moſt inco
pound light, it will never
with darkneſſe; no more will G
2 *Cor.* 6. 14. *What communion*
light with darkneſſe? the natur
God is void of all compoſiti
light expells darkneſs, it n
mixes nor mingles with it.
what hath been ſaid, you ſee t
God is a pure, and an unmi
light, and that in him there is
darkneſs at all.

But now all worldly porti
are mixt with many troubles, ſ
rows, cares, fears, hazards, d
gers, vexations, oppoſitions, cr
ſes, loſſes, and often times w
many gripes of conſcience t

ll earthly portions are mixt ortions, the goodneſſe of all eatures is a mixt goodneſs, our ine is mixt with water, our ſilver ith tin, our gold with droſs, our heat with chaffe, and our honey ith gall, &c. every Bee hath his ing, and every roſe hath his rickles; and this mixture ſpeaks ut all earthly portions to be *vani- and vexation of ſpirit*, 1 *Eccleſ.* 1. 3. That great Prince *Exerxes* as wont to ſay, You look upon y Crown, and my purple robes; ut did you know how they were n'd with thorns, you would not oop to take them up. And who there in this our *Engliſh Iſrael*, hat cannot with both hands ſub- ribe to this? The Emblem of King *Henry* the ſeventh in all his uildings (in the windows) was till a Crown in a buſh of thorns; herefore, or with what hiſtorical lluſion he did ſo is uncertain; ut ſurely it was to imply thus much, that great places are not free rom great cares, that no man

All earthly riches are true gardens of *Adonis*, where we can gather nothing but trivial flowers ſurrounded with many briars and thornes.

B. *Hall.*

knows the weight of a Scepte
but he that ſwayes it: This mad
Saul to hide himſelf amongſt th
ſtuff, when he ſhould have be
made King; many a ſleeple
night, many a reſtleſſe day, ma
a ſad temptation, and many a b
ſie ſhift will their ambition co
them that affect ſuch places of e
minency. Beſides, high places ar
commonly very ſlippery, he th
ſtands in them may ſuddenly fal
and wound his conſcience, or e
ſily fall and break his neck. But

6. Sixthly, As God is a pure an
unmixed portion, ſo he is a glor
ous, a happy, and a bleſſed port
Pſal. 16. 5, 6. on, he is ſo in himſelf, and h
makes them ſo too who enjo
him for their portion, *Pſal.* 33. 12
*Bleſſed is the nation whoſe God is th
Lord, and the people whom he ha
choſen for his own inheritance.* Al
the happineſſe and bleſſedneſſe o
the people of God ſtands in thi
that God is their God, and that h
is their portion, and that they ar

his

his inheritance. The Hebrew word *Aſhrei* (that is here rendered *bleſſed*) is, O the bleſſedneſſe! or, O the heaped up happineſs of thoſe whoſe God is the Lord! the happineſs of ſuch is ſo great, and ſo glorious, as cannot be conceived, as cannot be uttered: the words are a joyful acclamation for their felicity that have God for their portion. *Pſ.* 144. 15. *Happy is that people that is in ſuch a caſe, yea happy is that people whoſe God is the Lord.* *David* having prayed for many temporal bleſſings in the behalf of the people, from *ver.* 12. to *ver.* 15. at laſt concludes, *Bleſſed are the people that are in ſuch a caſe*; but preſently he checks and corrects himſelf, and eats (as it were) his own words, but rather *happy is that people whoſe God is the Lord*: The Syriack rendereth it queſtion-wiſe, *Is not the people that is in ſuch a caſe?* the anſwer is *No*, except they have God to boot. Nothing can make that man truly miſerable that hath God for his portion, nor nothing can

P ſal. 146. 5

can make that man truly happy that wants God for his portion. God is the Author of all true happineſs, he is the donor of all true happineſs, he is the maintainer of all true happineſs, and he is the center of all true happineſs and bleſſedneſs; and therefore he that hath him for his God, for his portion, is the onely happy man in the world.

But now all earthly portion cannot make a man truly happy and bleſſed; a Crown, a Kingdome cannot, for *Saul* and other Princes have found it ſo. Honours cannot, for *Haman* and others have found it ſo; high and noble birth cannot, for *Abſalom*, *Ammon*, and others have found it ſo; Riches cannot, for the rich fool in the Goſpel and many thouſand others have found it ſo; Large Dominions, and great commands cannot, for *Ahaſuerus*

If a man ſhould make a critical enquiry after true happineſſe, from the higheſt Angel in heaven to the loweſt worm on earth, the joynt voice of all the creatures would be, that happineſſe is not in them.

uerus, *Nebuchadnezzar*, *Belſhazzar*, nd others have found it ſo; Poli- y cannot, for *Achitophel* and o- her great Counſellors have found t ſo; Glorious apparel and deli- ate fare cannot, for *Dives* and o- hers have found it ſo; Applauſe nd credit among the people can- ot, for *Herod* and others have ound it ſo; Learning and great ifts cannot, for the Scribes, hariſes, and many others have ound it ſo: no earthly thing nor arthly creature can give happineſs nd bleſſedneſs to man; *Non dat uod non habet*, Nothing can give what it hath not. If the Conduit ath no water, it can give no wa- er; if the Sun hath no light, it an give no light; if the Phyſici- n hath no remedy, he can give no emedy, &c.

But now 'tis a very true obſer- ation, though it be a very ſad Obſervation, *viz. That every wicked ans portion is curſt unto him.*

Do but compare the Scriptures n the margine together, and then let

Deut. 28. 17, 18, 19, 20.

Job 20.22, 23,26,28, 29. and chap.24.18 Prov. 3.33 Mal.2.2, &c.

let conſcience judge. All a wicke mans relations are curſt to him and all a wicked mans conten ments and enjoyments are curſt him, all his mercies without doo are curſt to him, and all his me cies within doores are curſt to hi &c. What though a man ſhou match with one that hath ma thouſand bags of gold for her po tion, yet if the plague ſhould be every bag, would you count hi happy in his match? ſurely n Verily this is the caſe of every m that hath not God for his portio But

7.

Pſal. 16. 5. Pſal. 142. 5, 6. Jer. 10. 16.

Seventhly, As God is a glorio portion, ſo he is a peculiar portio he is a portion peculiar to his peo ple. This is evident in the Tex and in all the Scriptures cited t prove the Point, and ſo in tha *Pſal. 67. 6. Then ſhall the earth yi her increaſe, and God, even our own G ſhall bleſſe us:* and ſo *Pſal.* 68. 2 *He that is our God is the God of ſalva tion*, or *God of ſalvations*, as 'tis in th

He

Hebrew. God is a God of all manner of ſalvations, he hath all ſorts and wayes of ſalvations, he is not only powerful, but alſo skilful to ſave his people from ten thouſand deaths and dangers. Faith is an appropriating grace, it is much in appropriating of God to its ſelf, my Lord, and my God, and my Redeemer, and my Saviour, and my portion, *Pſal.* 73. 26. *My fleſh and my heart faileth, but God is the ſtrength of my heart and my portion for ever.* In *Gideons* Camp every Souldier had his own pitcher; amongſt *Solomons* men of valour every man wore his own ſword; and the five wiſe Virgins had every one oil in her own lamp. *Luther* was wont to ſay, that there lay a great deal of Divinity couched up in pronouns, as in *meum, tuum, ſuum*, mine, thine, his: and ſo faiths appropriating of God to the ſoul, as its own portion, is all in all. God is a portion peculiar to the Saints, he is the hidden Manna, the new Name, the white Stone,

Joh. 20. 28. Job 19. 25. Luke 1. 47.

Judg. 7.

1 Chron. 26. 30. Mat. 25. 4.

Stone, the bread to eat that other know not of: There is never hardned *Pharaoh* in the world that can truly ſay, *The Lord is my portion*; nor there is never a murdering *Saul* in the world that can truly ſay, *The Lord is my portion*; nor there is never a painted blood *Jezabel* in the world that can truly ſay, *The Lord is my portion*; nor there is never a cunning *Achitophel* in the world that can truly ſay, *The Lord is my portion*; nor there is never a proud *Haman* in the world that can truly ſay, *The Lord is my portion*; nor there is never a tyrannical *Nebuchadnezzar* in the world that can truly ſay, *The Lord is my portion*; nor there is never a crafty *Herod* in the world that can truly ſay, *The Lord is my portion*; nor there is never a rich *Dives* in the world that can truly ſay, *The Lord is my portion*; nor there is never a treacherous *Judas* in the world that can truly ſay, *The Lord is my portion*; nor there is never an hypocritical *Simon Magus* in the world that can truly

ſay, *The Lord is my portion*; nor here is never an Apoſtatizing *Demas* in the world that can truly ſay, *The Lord is my portion*; nor here is never a perſecuting Scribe or Phariſee in the world that can truly ſay, *The Lord is my portion*: 'tis only the Saint that can truly ſay, *The Lord is his portion*, for God is peculiarly his, he is only his.

But now all earthly portions are common portions, they are all common to good and bad, to the righteous and to the wicked, to the clean and to the unclean, to him that ſacrificeth, and to him that ſacrificeth not, to him that ſweareth, and to him that feareth an oath. Was *Abraham* rich? ſo was *Dives* to; was *David* a King? ſo was *Saul* to; was *Daniel* a great favourite at Court? ſo was *Haman* to, &c. And indeed uſually the baſeſt and the worſt of men have the largeſt ſhare in earthly portions: which made *Luther* ſay, that the whole Turkiſh Empire was

Eccleſ. 9. 1, 2, 3.

was but a cruſt that God caſt to a dog. *Abraham* gave unto his ſons of the Concubines gifts, and ſent them away, but unto *Iſaac* he gave all that he had: So all earthly portions which are giftleſſe gifts God gives them to the worſt and vildeſt of men; *Dan.* 4. 17. *The matter is by the Decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know, that the moſt High ruleth in the Kingdome of men, and giveth it to whomſoever he will, and ſetteth up over it the baſeſt of men*: and ſo in that, *Dan.* 11. 21. *And in his eſtate ſhall ſtand up a vile perſon, to whom they ſhall not give the honour of the Kingdome, but he ſhall come in peaceably, and obtain the Kingdome by flatteries.* Interpreters do generally agree that by this vile perſon in the Text is meant *Antiochus Epiphanes*, that was ſo great and mighty a Prince, that when the *Samaritans* did write to him, they write *Antiocho magno Deo*, to *Antiochus* the great God. And indeed his very name ſpeaks

Gen. 25. 5, 6.

peaks him out to be ſome great nd glorious perſon, for *Antiochus Epiphanes* is *Antiochus* the illuſtri-us, the famous; and yet you ſee hat the Holy Ghoſt ſpeaking of im, calls him a vile perſon. Ah, ow vile in the eyes of God are he greateſt men in the world who ave not God for their portion! *Auguſtus* in his ſolemn Feaſts gave ifles to ſome, but gold to others; God gives the trifling portions of his world to the vileſt and worſt f men, but his gold, his Chriſt, imſelf, he gives onely to his aints, *Gal.*2.20. *And the life which now live in the fleſh I live by the ith of the Son of God, who loved me, nd gave himſelf for me.* Hawes that re for hogs grow upon every edge, but roſes that are for men ey onely grow in pleaſant gar-ens; you know how to apply : Though many have counter-it jewels, yet there are but a few hat have the true Diamond; hough many have their earthly ortions, yet there are but a few

that have God for their portio
But

8. Eighthly, As God is a peculi
portion, ſo he is a univerſal po
tion; he is a portion that inclu
Rom. 8 32. God is the *bonum in qua omnia bona.* all other portions: God hath
himſelf the good, the ſweet, t
profit, the pleaſure, the delig
the comfort, &c. of all portion
there is no good in wife, child, f
ther, friend, husband, healt
wealth, wit, wiſdome, learni
honour, &c. but is all found
God, *Rev.* 21.7. *He that overcome
ſhall inherit all things, and I will b
God, and he ſhall be my ſon*; or as t
Greek hath it, ὁ νικῶν, He that
overcoming; though he hath n
yet overcome, yet if he be ſtrivi
for the conqueſt, and will rath
Qui habet hoc unum, habet unum univerſale. die than he will give up the Buc
lers, *he ſhall inherit all things*, th
is, he ſhall inherit God in all, a
all in God, *Gen.* 33. 9. *And* E
*ſaid, I have enough, my brother, k
that thou haſt unto thy ſelf*; or as t
Hebrew hath it, *Li Rab, I ha
much my brother:* and indeed 'tw
ve

ry much that an *Eſau* ſhould ſay
had much; 'tis more than ma-
of the *Eſaus* of theſe times will
: but *Jacob* ſpeaks at a far high-
rate in *ver.* 11. *Take, I pray thee,*
bleſſing that is brought to thee, be-
ſe God hath dealt graciouſly with me,
becauſe I have enough; or rather
the Hebrew hath it, *Li chol,*
ave all; *Eſau* had much, but
ob had all, becauſe he had all
God, and God in all; *Habet*
nia qui habet habentem omnia, He
h all that hath the haver of
; 2 *Cor.* 6. 10. *As having nothing,*
yet poſſeſſing all things. There is
God an immenſe fulneſſe, an
ean of goodneſſe, and an over-
s of all that graciouſneſſe,
etneſſe, and kindneſſe that is to
found in all other things or
atures. As *Noah* had a copy of
ry kind of creature in that fa-
us Library of the Ark, out of
ich all were re-printed to the
ld; ſo he that hath God for
portion hath the original copy
ll bleſſings, out of which all

may eaſily be renewed; all t
goodlineſſes and all the glories
all the creatures are eminently a
perfectly to be enjoyed in G
Ephes. 1.3. God is an univerſal excellency;
the particular excellencies that
ſcattered up
down among
gels, men, and
other creature
virtually & tra
cendently in hi
he hath them
in his own be

When *Paulinus Nolanus* a great man, had his City taken away, from him by the *Barbarians*, he prayed thus; Lord, let me not be troubled at the loſſe of my Gold, Silver, Honour, &c. for thou art all, and much more than all theſe to me.

All creature
heaven and earth have but t
particular excellencies, but G
hath in himſelf the very quin
cence of all excellencies;
creatures have but drops of t
Sea, that Ocean that is in G
they have but their parts of t
power, wiſdome, goodneſſe, r
teouſneſſe, holineſſe, faithfuln
lovelineſſe, deſireableneſſe, ſw
neſſe, graciouſneſſe, beauty,
glory that is in God; one h
this part, and another hath t

he hath this particular excellen-
, and another hath that; but the
hole of all theſe parts and ex-
llencies are to be found only in
od. There is none but that God
at is an univerſal good, that can
ly ſay, all power, all wiſdome,
ſtrength, all knowledge, all
odneſs, all ſweetneſs, all beauty,
glory, all excellency, &c.
vells in me; he that can truly
y this, is a God, and he that can-
t is no God. There is no An-
l in heaven nor Saint on earth
at hath the whole of any one
thoſe excellencies that are in
od; nay, all the Angels in hea-
n, and all the Saints on earth
ve not among them the whole
any one of all thoſe glorious
cellencies and perfections that
in God. All the excellencies
at are ſcattered up and down in
e creatures are united into one
cellency in God; but there is
t one excellency in God that is
lly ſcattered up and down a-
ong all the creatures: There is

a glorious union of all excell cies in God, and onely in God.

Now this God that is ſuch univerſal good, and that hath excellencies dwelling in him he ſayes to the believer, as King of *Iſrael* ſaid to the Kin *Aſſyria, I am thine, and all that I h* our propriety reacheth to all t God is, and to all that God h God is not parted, nor divided, diſtributed among his people, earthly portions are divided mong children in the family; as one believer hath one part God, and another believer a ther part of God, and a third a ther part of God; O no, but e ry believer hath whole God wh ly, he hath all of God for his p tion. God is not a believers p tion in a limited ſenſe, nor i comparative ſenſe, but in an ab lute ſenſe; God himſelf is thei he is wholly theirs, he is o theirs, he is alwayes theirs. Chriſt looks upon the Father, a ſai

1 Kings 20. 4.
Jer 32. 38, --42.

ith, *All thine is mine, and mine is* Joh 17.10.
ine, that may a Saint ſay, look- 1Cor.3 ult.
g upon God as his portion, he
ay truly ſay, O Lord thou art
ine, and all that thou haſt, and
am thine, and all that I have:
Saint may look upon God, and
y, O Lord, not only thy gifts
nd thy graces are mine to adorn
e and enrich me, and not only
y mercies and thy good things
e mine to comfort me and en-
urage me, but alſo thou thy ſelf
t mine; and this is my joy and
own of rejoycing: to be able to
y that God is mine, is more than
I were able to ſay, that ten
ouſand worlds, yea, and as ma-
eavens are mine: for 'tis God a-
ne that is the ſparkling Dia-
ond in the Ring of glory.
eaven would be but a low thing
ithout God, ſaith *Auguſtine*; and
ernard had rather enioy Chriſt in
Chimney-corner, than to be in
eaven without him; and *Lu-*
er had rather be in Hell with
hriſt, than in Heaven without

him: 'tis God alone that mak heaven to be heaven.

Now God is ſo every particul believers portion, as that he is very believers portion; 1 *Cor.* 1,2. Paul *called to be an Apoſtle Jeſus Chriſt, through the will of G and* Soſthenes *our brother, unto t Church of God which is at* Corint *to them that are ſanctified in Chriſt J ſus, called to be Saints, with all tha every place call upon the Name of Lord Jeſus Chriſt, both theirs and ou* As the Sun is every mans Sun ſee by, to walk by, to work b and as the Sea is every mans S to trade by, &c. ſo God is eve believers portion; he is a po Saints portion, as well as a ri Saints portion; he is the deſpiſ believers portion, as well as the e alted believers portion; he is t weak believers portion, as well the ſtrong believers portion; was as much his portion who m call'd his faith, and who in t behalf of his ſon cried out wi tear

tears, *Lord, I believe, help my unbelief*, as he was *Abrahams* portion, who in the ſtrength of his faith offered up his only ſon; he was as much *Jobs* portion ſitting on a dunghil, as he was *Davids* portion ſitting on a royal Throne; he was as much *Lazarus* his portion that had never a penny in his purſe as he was *Solomons* portion, who made gold and ſilver as plenteous in *Jeruſalem* as the ſtones of the ſtreets. God is not my portion alone, but he is every Saints portion in heaven, and he is every Saints portion on earth: The Father is every childs portion, and though they may wrangle, and quarrel, and fall out one with another, yet he is all their portions; and ſo 'tis here: and O what a ſpring of joy and comfort ſhould this be to all the Saints. Riches are not every believers portion, but God is every believers portion; honour and preferment in the world is not every believers portion, but God is every believers portion;

Mar. 9.24.

Geneſ. 22.

2 Chron. 1. 15.

Li-

Liberty and freedome is not every believers portion, but God is every believers portion; credit and applauſe in the world is not every believers portion, but God is every believers portion; proſperity and ſucceſſe is not every believers portion, but God is every believers portion, &c.

God is a univerſal portion, all things receive their being, eſſence, and exiſtence from him, for the fulneſſe of all things is in him really and eminently. The Heathen Philoſophers of old called God τὸ πᾶν, *i. e.* all or every thing, and in that Oracle great *Pan* is dead, of which *Plutarch* makes mention: Chriſt is called the great *Pan*, becauſe, ſay ſome, he is the Lord of all, and containeth all things in himſelf, *Exod.* 33. 19. *I will make all my goodneſſe paſſe before thee*, to wit, becauſe in God are all good things; God is all things, God is every thing; the cream, the good, the ſweet, the beauty, and the glory of every crea-

creature, and of every thing centers in God. But

Ninthly, As God is an univerſal portion, ſo God is a ſafe portion, a ſecure portion, he is a portion that none can rob or wrong you of, he is a portion that none can touch or take from you, he is a portion that none can cheat or ſpoil you of; God is ſuch a portion, that no friend, no foe, no man, no enemy, no Devil can ever rob a Chriſtian of. O Chriſtians, God is ſo yours in Chriſt, and ſo yours by Covenant, and ſo yours by promiſe, and ſo yours by purchaſe, and ſo yours by conqueſt, and ſo yours by donation, and ſo yours by marriage-union and communion, and ſo yours by the earneſt of the Spirit, and ſo yours by the ſealings and witneſſings of the Spirit, that no power or policy on earth can ever finger your portion, or cheat, or rob you of your portion, *Pſal.*48.14. *For this God is our God for ever and ever, and he will be our guide even unto death*: he is not

9.

These things I have formerly handled more largely, and therefore a touch here muſt ſuffice, &c.

not only our God for the preſent, nor he will not be only our God for a ſhort time longer: O no; but he will be our God for ever and ever; If God be once thy portion, he will be for ever thy portion. It muſt be a power that muſt over-match the power of God, and a ſtrength that muſt be above the ſtrength of God that muſt rob or ſpoil a Chriſtian of his portion; but who is there that is ſtronger than God? Is the clay ſtronger than the potter, or the ſtubble than the flame, or weakneſs than ſtrength? yea, is not the very weakneſſe of God ſtronger than man? and who then ſhall ever be able to take away a Chriſtians portion from him?

Rom. 9.

1 Cor. 1 25. &ch. 10. 22

But now a man may be eaſily deprived of his earthly portion; how many have been deprived of their earthly portions by ſtorms at Sea, and others by force and violence, and others by fraud and deceit, and others by hideous lying and

and helliſh ſwearing? many have loſt their earthly portions by treachery, knavery, perjury, ſubtilty, robbery, &c. Some play away their earthly portions, and others with *Eſau* fool away their earthly portions, and not a few, with the prodigal, ſin away their earthly portions. *Ahabs* fingers itch't to be a fingering of *Naboths* Vineyard; a man can no ſooner come to enjoy an earthly portion, but other mens fingers itch to be a fingering of his portion, as daily experience doth ſufficiently evidence. But God is a portion that the fire cannot burn, nor the floods cannot drown, nor the thief cannot ſteal, nor the enemy cannot ſequeſter, nor the ſouldier cannot plunder a Chriſtian of; a man may take away my gold from me, but he cannot take away my God from me. The *Chaldeans* and the *Sabeans* could take away *Jobs* eſtate from him, but they could not take away *Jobs* God from him. And the *Amalekites* burnt *Ziklag*, and robb'd

Luke 15.

1 Kings 21. 1---5.

Job 1.

1 Sam. 30. robb'd *David* of his ſubſtance, and of his wives, but they could not rob him of his God: And thoſe perſecuters in the 10. and 11. Chapters of the *Hebrews* plundered the Saints of their goods, but they could not plunder them of their God: Till weakneſſe can make a breach upon ſtrength, impotency upon omnipotency, the pitcher upon the potter, and the crawling worm upon the Lord of Hoſts, a Saints portion is ſafe and ſecure. 'Tis true, ſickneſſes and diſeaſes may take away my health and my ſtrength from me, and death may take away my friends and my relations from me, and enemies may take away my eſtate, my liberty, my life from me, but none of all theſe can take away my God from me. I have read of the men of *Tyrus*, how that they chained and nailed their God *Apollo* to a poſt, that ſo they might be ſure of him, ſuppoſing that all their ſafety lay in the enjoyment of him. Certainly God is ſo chain-

chained, and ſo linked, and ſo nailed to his people by his everlaſting love, and by his everlaſting Covenant, and by the blood of his Son, and by his Oath, and by that law of relation that is between him and them, that no created power ſhall ever be able to deprive them of him. But

Tenthly, As God is a ſafe portion, a ſecure portion, ſo he is a ſuitable portion; no object is ſo ſuitable and adequate to the heart as he is; he is a portion that punctually, exactly, and directly ſuits the condition of the ſoul, that ſuits the deſires of the ſoul, the neceſſities of the ſoul, the wants of the ſoul, the longings of the ſoul, and the prayers of the ſoul: the ſoul can crave nothing, nor wiſh for nothing, but what is to be found in this portion; here is light to inlighten the ſoul, and wiſdom to counſel the ſoul, and power to ſupport the ſoul, and goodneſs to ſupply the ſoul; and mercy to pardon

10. Pſal. 4.6,7.

don the ſoul, and beauty to delight the ſoul, and glory to raviſh the ſoul, and fulneſſe to fill the ſoul, &c. Health is not more ſuitable to the ſick man, nor wealth to the poor man, nor bread to the hungry man, nor drink to the thirſty man, nor cloathes to the naked man, nor balme to the wounded man, nor eaſe to the tormented man, nor health to the diſeaſed man, nor a pardon to the condemned man, nor a guide to the blind man, &c. then this portion is ſuitable to all the neceſſities of man; and this ſpeaks out the excellency of this portion above all other portions. Now there is no earthly portion that can ſuit an immortal ſoul; he is a fool upon record that ſaid, *Soul, thou haſt goods laid up for many years, take thine eaſe, eat, drink, and be merry.* If the man, ſaith *Ambroſe* upon the words, had had the ſoul of a Swine, what could he have ſaid more? for thoſe things were more ſuitable to Swine than they were

Luke 12. 18, 19, 20.

were to an immortal ſoul: mans ſoul is a ſpiritual and immortal ſubſtance, 'tis capable of union and communion with God, 'tis capable of a choice enjoyment of God here, and of an eternal fruition of God hereafter. A great ſhooe will not fit a little foot, nor a great Sail a little Ship, nor a great Ring a little finger, no more will any earthly portion ſuit an immortal ſoul. The ſoul is the breath of God, the beauty of man, the wonder of Angels, and the envy of Devils, 'tis of an Angelical nature, 'tis an heavenly ſpark, a celeſtial plant, and of a divine off-ſpring; ſo that nothing can ſuit the ſoul below God, nor nothing can ſatisfie the ſoul without God: the ſoul is ſo high and ſo noble a piece that all the riches of the Eaſt and Weſt *Indies*, nor Rocks of Diamonds, nor mountains of gold can fill it, or ſatisfie it, or ſuit it.

When a man is in priſon, and condemned to die, if one ſhould

come to him, and tell him, that there is ſuch a friend or ſuch a relation that hath left him a very fair eſtate, a brave Seat, &c. yet all this would not pleaſe him, nor joy him, becauſe it doth not ſuit his preſent condition; O but now let a man bring him his pardon ſealed under his Princes hand, O how will this delight him and joy him and all becauſe it ſuits him. And ſo tell a man that is ready to ſtarve, that ſuch and ſuch loves him, and that ſuch and ſuch intends well towards him, &c. yet all this doth not take him, it doth not ſatisfie him, and all becauſe it doth not ſuit him; O but now do but bring him food to eat, and this will joy him and delight him and all becauſe it ſuits him: that is the higheſt good that is the moſt ſuitable good to the ſoul, and ſuch a good is God; that is the moſt excellent portion that is the moſt ſuitable portion to the ſoul, and ſuch a portion is God. But

Eleventhly,

Eleventhly, As God is a ſuitable portion, ſo he is an incomprehenſible portion; no created underſtanding can comprehend what a portion God is: 'tis true God is not incomprehenſible, in regard of his own underſtanding, for he perfectly underſtands himſelf, and comprehends himſelf, elſe he could not be God; but God is incomprehenſible, in regard of us, and the Angels, who are no wayes able to comprehend infiniteneſs, 1 *Kings* 8. 27. *But will God indeed dwell on the earth? behold, the heaven, and heaven of heavens cannot contain thee; how much leſſe this houſe that I have builded?* God is an infinite being, and therefore he cannot be contained in any place, nor comprehended by any created being; ſuch multiplied phraſes and Hebraiſms as are here, as heaven, and the heaven of heavens, do very emphatically ſet

Pſal. 147. 5. Job 26. 14.

Ariſtotle that great Secretary of Nature being not able to comprehend the reaſon of the Seas ebbing and flowing, caſt himſelf into it; O how much leſſe able was he to comprehend God bleſſed for ever.

ſet out the immenſity and incomprehenſibleneſſe of God, *Job* 37. 23. *Touching the Almighty we cannot finde him out*; we are as well able to comprehend the Sea in a Cockle-ſhell, as we are able to comprehend God; God is above all name, all notion, and all comprehenſion. God is ſo incomprehenſible, that you ſhall as ſoon tell the ſtars of heaven, and number the ſand of the Sea, and ſtop the Sun in his courſe, and raiſe the dead, and make a world, as you ſhall be able to comprehend the infiniteneſſe of Gods eſſence. The moſt perfect knowledge that we can have of God is, that we cannot perfectly know him, becauſe we do know him to be infinitely and incomprehenſibly perfect. *Rom.* 11. 33. *O the depth both of the wiſdome and knowledge of God! how unſearchable are his judgments, and his wayes paſt finding out!* when men and Angels do ſearch farthest into Gods perfection, they do the moſt of all diſcover their own imperfection

Pſal. 145. 3. His greatneſs is unſearchable

imperfection; for 'tis utterly impoſſible for Angels or men by their moſt accurate diſquiſition to finde out the Almighty to perfection, 1 *Tim.* 6. 16. *Who onely hath immortality, dwelling in the light, which no man can approach unto, whom no man hath ſeen, nor can ſee*; here is a denial both of the fact, and the poſſibility. 'Tis a good obſervation of *Chryſoſtome* on the words, *Diligentiæ Pauli attende, non dicit lucem incomprehenſibilem, &c.* Obſerve the diligence of *Paul*, he doth not ſay a light incomprehenſible, but a light inacceſſible, which is much more; for that which being ſought and ſearched for, cannot be comprehended, we ſay is incomprehenſible; but that which ſuffereth not by any means the labour of ſearching after, and which no one can come neer, that is inacceſſible. There is infinitely more in God than the tongues of men or Angels can expreſs: there is much in God beyond the apprehenſion and comprehenſion of all created beings;

Job 11.6,7.

If one man had all the reaſon, gifts, graces, and excellencies that are in Angels and men, yet would he never be able to comprehend an incomprehenſible God.

ings; the ſumme of all that Philoſophers and School-men have attained to concerning this great Principle, amounts to no more than this, *viz.* That men and Angels can never comprehend that perfection which dwells in God; for the perfection of God is infinite, and therefore incomprehenſible. God (ſaith *Dionyſius*) is a ſuper-ſubſtantial ſubſtance, an underſtanding not to be underſtood, a word never to be ſpoken.

When one was ask't, what God was? he anſwered, that he muſt be God himſelf, before he could know God fully.

Simonides apud Ciceronem, Lib. 1. de Nat. Deorum.

When the Tyrant (*Hiero*) asked the Poet (*Simonides*) what God was? he craved a day to ſtudy an anſwer; but the more he ſought into the nature of God, the more difficult he found it to expreſſe; the next day after being queſtioned, he asked two dayes, and the third time he craved four, and ſo went on, doubling the number; and being ask't, why he did ſo? he an-

anſwered, that the more he ſtudied the nature of God, the leſſe he was able to define what God was, he being ſo incomprehenſible in his nature; the more this poor Heathen inquired, the more he admired, and the leſſe he underſtood.

'Twas a notable Obſervation of *Chryſoſtome*, who being very buſie and ſtudious in ſearching into the nature of God, ſaith, I am like a man digging in a deep ſpring; I ſtand here, and the water riſeth upon me, and I ſtand there, and ſtill the water riſeth upon me. Indeed this is a knowledge that paſſeth knowledge, *Epheſ.* 3. 19.

The *Turks* build their Moſchies or Churches without any roof, becauſe they hold (as we do) that God is incomprehenſible: God is a circle whoſe center is every where, and whoſe circumference is no where, all which ſpeaks out his infiniteneſſe and incomprehenſibleneſſe.

But now all earthly portions are easily apprehended and comprehended. A portion in money, or plate, or goods, or lands, or jewels, is easily cast up, and so many hundreds or thousands a year are quickly told; there are few except it be children and fools but can readily give an account of all earthly portions: the childs portion, and the wives portion, and the servants portion, and the fouldiers portion, and the poor mans portion, and the rich mans portion are talk't on all the City over, and all the Town over, and all the Countrey over, but God is such an incomprehensible portion, that there is not a man in Town, City, or Countrey that is able to comprehend him, *Prov.* 3.15. But

12. Twelfthly, As God is an incomprehensible portion, so God is an inexhaustible portion, a portion that can never be spent, that can never be exhausted, a fountain that still overflows, a rich Myne that hath

hath no bottome, a Spring that can never be drawn dry, but continues alwayes full without augmentation or diminution: *Joh.* 4. 4. *But whoſoever drinketh of the water that I ſhall give him ſhall never thirſt; but the water that I ſhall give him ſhall be in him a well of water ſpringing up unto everlaſting life.* If grace in the ſoul be ſuch a perpetual flowing fountain, that it ſhall never be exhauſted till grace be ſwallowed up in glory; then certainly the God of grace is much more an inexhauſtible Fountaine that can never be drawn dry. Angels, Saints, and ſinners have lived upon this portion almoſt this ſix thouſand years, and it is not in the leaſt diminiſhed. God hath his City-houſe, and his Countrey-houſe, where millions have been kept at his table, and lived upon his purſe, his charge, even dayes without number, and yet God is not one penny the poorer for all this. This portion is like the meal in the Barrel, and the oil in the

Col. 1. 16, 17

the Cruſe, which never failed: 1 *Kings* 17. 14, 16. *For thus ſaith the Lord God of* Iſrael, *the barrel of meal ſhall not waſte, neither ſhall the Cruſe of oil fail, until the day that the Lord ſendeth rain upon the Earth: And the Barrel of meal waſted not, neither did the Cruſe of oil fail, according to the word of the Lord which he ſpake by* Elijah. God is ſuch a portion as cannot be waſted nor diminiſhed; he is ſuch a portion as can never fail: Should all Chriſtians now live to the age of the Patriarchs, who lived many hundred years, and ſhould they all live freely, and keep open houſe every day in the year, yet at the end, not a dram, not a penny, no not a farthing of this portion will be expended or diminiſhed.

Though men have never ſo great a ſtock, yet if they ſtill ſpend upon it they wil certainly conſume it; O but God is ſuch a ſtock as can never be ſpent, as can never be conſumed. If a ſparrow ſhould but fetch a drop of water out of the Sea

Sea once a day, yea, once in a thouſand years, yet in time it would be exhauſted; O but God is ſuch a Sea, ſuch an Ocean, that if every Angel in heaven, and every Saint and ſinner on earth ſhould drink whole Rivers at a draught, yet not one drop could be diminiſhed: If a child ſhould but take a cockle-ſhell of water out of the Sea every day, the Sea would be really the leſſe, though not viſibly the leſſe, and in time it would be exhauſted, and drawn dry; but let all created beings be every day a drawing from God, yet they ſhall never leſſen him, they ſhall never draw him dry. The mothers breaſts are often drawn dry, but the more you draw at the breaſts of God, the more the milk of grace and comfort will flow in upon you: *Iſa.66.* 10, 11. *Rejoyce ye with* Jeruſalem, *and be glad with her, all ye that love her; rejoyce for joy with her, all ye that mourn for her: That ye may ſuck and be ſatisfied with the breaſts of her conſolation, that you may*

may milk out and be delighted with the abundance of her glory. God keeps open houſe for all commers and goers, for all created creatures both in heaven and earth; and though they are perpetually a ſucking at his breaſts, yet the more they draw the more the heavenly milk of divine joy, content, and ſatisfaction flows in abundantly upon them: All creatures, both high and low, rich and poor, honourable and baſe, noble and ignoble, bond and free, Jews and Gentiles, are all maintained upon Gods own coſt and charge, they are all fed at his Table, and maintained by what comes out of his Treaſury, his purſe; and yet God is not a pin the poorer for all this: It would break and beggar all the Princes on earth to keep but one day the leaſt part of that innumerable company that God feeds, and cloaths, and cheriſhes, and maintains every day upon the account of his own Revenue, which is never the poorer for all the vaſt expences that he

Pſal. 104. 24.

is

is daily at. There is ſtill in God a fulneſſe of abundance, and a fulneſſe of redundance, notwithſtanding the vaſt ſummes that he hath and daily doth expend. It were blaſphemy to think that God ſhould be a penny the poorer by all that he hath laid out for the maintenance of thoſe millions of Angels and men that have had their dependance upon him, from their firſt creation to this very day. Look, as the Sun hath never the leſſe light for filling the Stars with light, and as the Fountain hath never the leſſe water for filling the leſſer Veſſels with water that are about it; ſo though God fills all the Veſſels both of grace and glory with his own fulneſſe, yet he is never the leſſe full himſelf; there is ſtill in God (*plenitudo fontis*) the fulneſſe of a Fountain. Look, as the overflowing Fountain pours out water abundantly, and yet after all it remains full; ſo though the Lord be ſuch an overflowing Fountain as that he fills all, yet

ſtill

ſtill he retains all fulneſſe in himſelf.

I have read of a Spaniſh Ambaſſadour, that coming to ſee the Treaſury of Saint *Mark* in *Venice* that is ſo much cried up in the world, he fell a groping at the bottome of the Cheſts and Trunks to ſee whether they had any bottom; and being asked the reaſon, why he did ſo? anſwered in this among other things, My Maſters Treaſury differs from yours, and excells yours, in that his hath no bottome as yours have, alluding to the Mynes in *Mexico*, *Peru*, and other parts of the Weſtern *India*. All mens Mints, Bags, Purſes, and Coffers may be quickly exhauſted and drawn dry, but God is ſuch an inexhauſtible portion that he can never be drawn dry: all Gods Treaſures are bottomleſſe, and all his Mints are bottomleſſe, and all his Bags are bottomleſſe; millions of thouſands in heaven and earth feed every day upon him, and yet he feels it not, he is ſtill a

giving,

giving, and yet his purſe is never empty; he is ſtill a filling all the Court of heaven, and all the creatures on earth, and yet he is a Fountain that ſtill overflowes. There be them that ſay, that 'tis moſt certainly true of the Oil at *Rhemes*, that though it be continually ſpent in the inauguration of their Kings of *France*, yet it never waſts; but whatever truth is in this ſtory, of this I am moſt ſure, that though all the creatures in both worlds live and ſpend continually on Chriſts ſtock, yet it never waſteth.

But now all earthly portions are frequently exhauſted and drawn dry; the prodigal quickly ſpent his patrimony upon his harlots; and how many Drunkards, and Gluttons, and Wantons, and Gameſters, and Royſters, &c. do daily bring a Noble to nine pence. Haſt thou entered into the Treaſures of the ſnow, (ſaith God to *Job*:) Now, ſaith *Gregory*, the trea-

Luke 15.

Prov. 23. 20, 21.

Vide Job 38.22.

treaſures of the ſnow are worldly riches which men rake together even as children do ſnow, which the next ſhowr waſheth away, and leaves nothing in the room of it but dirt. And ah how many Merchants, and Shop-keepers, and others in theſe breaking times, have found all their riches and earthly portions to melt away as ſnow before the Sun? how many of late have been very rich one week, and ſtript of all the next, and ſet with *Job* upon the dunghil? All earthly portions are like water in a Ciſtern that may eaſily and quickly be drawn dry; but God is an inexhauſtible portion that can never be drawn dry; and this diſcovers the excellency of this portion above all other portions. But

13. Thirteenthly, As God is an inexhauſtable portion, ſo God is a ſoul-ſatisfying portion, he is a portion that gives the ſoul full ſatisfaction and content, *Pſal.* 16. 5, 6. *The Lord is the portion of mine inheritance*

Pſal. 17. 15.

tance, and of my cup: thou maintaineſt my lot. The lines are fallen unto me in pleaſant places, yea, I have a goodly heritage. 'Twas as well with him as his heart could wiſh. And ſo in that *Pſal.* 73. 25. *Whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee*; or as ſome render it, *I would I were in heaven with thee*; or as others read the words, *I have ſought none in heaven or earth beſides thee*; or as others, *I deſire none in heaven or earth but thee*; or, *I affect none in heaven, nor none on earth like thee*; *I love none in heaven, nor none on earth in compariſon of thee*; *I eſteem thee inſtead of all other treaſure, and above all other treaſures that are in heaven, or that are on earth.* The holy Prophet had ſpiritual and ſweet communion with Chriſt to comfort and ſtrengthen him, he had a guard of glorious Angels to protect him and ſecure him, and he had aſſurance of heaven in his boſome to joy and rejoyce him; and yet 'twas none of theſe, nay, 'twas not all theſe together that

Vide Jerome, Calvin, Cajetan, Marlorat, Molleriu, &c.

could ſatisfie him; 'twas only a infinite good, an infinite God tha could ſatisfie him; he very we knew that the ſubſtantials of a true happineſſe and bleſſedneſſe d lie in God, and his enjoyment o God: 'Twas not his high digni ties nor honours that could ſati fie him, 'twas not the ſtrength riches, ſecurity, proſperity, an outward glory of his Kingdom that could ſatisfie him, 'twas no his delightful muſick, nor his no ble attendance, nor his well-fur niſhed tables, nor his great vict ries, nor his ſtately palaces, nor h pleaſant gardens, nor his beautif wife, nor his lovely children tha could ſatisfie him; all theſe with out God could never ſatisfie him but God without all theſe was e nough to quiet him, and ſatisf him. *Joh.* 14.8. Philip *ſaid unto hi Lord, ſhew us the Father, and it ſuffi ceth us*: a ſight of God will ſatis fie a gracious ſoul more than a worldly contentments and enjoy ments; yea, one ſight of Go wi

ill ſatisfie a Saint more than all
he glory of heaven will do: God
the glory of all the glory of
eaven; heaven alone is not ſuf-
cient to content a gracious ſoul,
ut God alone is ſufficient to con-
nt and ſatisfie a gracious ſoul:
od only is that ſatisfying good
at is able to fill, quiet, content,
nd ſatisfie an immortal ſoul.
ertainly, if there be enough in
od to ſatisfie the ſpirits of juſt Heb. 12.23, 24,25.
en made perfect, whoſe capaci-
es are far greater than ours; and
there be enough in God to ſatis-
the Angels, whoſe capacities are
r above theirs; if there be e-
ough in God to ſatisfie Jeſus
hriſt, whoſe capacity is uncon-
ivable and unexpreſſible; yea,
there be enough in God to ſa-
ſie himſelf, then certainly there
uſt needs be in God enough to
tisfie the ſouls of his people. If
l fulneſſe, and all goodneſſe and
finiteneſſe will ſatisfie the ſoul,
en God will: there is nothing
yond God imaginable, nor no-

Epheſ. 3. 2.

thing beyond God deſirable, n
nothing beyond God delectable
and therefore the ſoul that enjo
him cannot but be ſatisfied wi
him. God is a portion beyond
imagination, all expectation,
apprehenſion, and all compariſo
and therefore he that hath hi
cannot but ſit down and ſay,
have enough, *Pſal.* 63. 5, 6. *M*
ſoul ſhall be ſatisfied, as with * *mar*
and fatneſſe, and my mouth ſhall pra
thee with joyful lips: When I remem
thee on my bed, and meditate on thee
the night-watches. Marrow and fa
neſſe cannot ſo ſatisfie the app
tite, as God can ſatisfie a gracio
ſoul; yea, one ſmile from G
one glance of his countenan
one good word from heaven, o
report of love and grace will in
nitely more ſatisfie an immort
ſoul, than all the fat, and all t
marrow, and all the dainties a
delicates of this world can ſatis
the appetite of any mortal ma
My ſoul ſhall be ſatisfied with fatn
and fatneſſe; ſo the Hebrew ha

Gen. 33. 11. * *Cheleb undeſhen*, Fat and fat: So the Hebrew hath it; & hereby is meant ſatiety of pleaſures, &c.

t, that is, my ſoul ſhall be top-
ull of comfort, it ſhall be filled
p to the brim with pleaſure and
elight in the remembrance and
njoyment of God upon my bed,
r upon my beds, in the *plural*, as
he Hebrew hath it: *David* had
many a hard bed, and many a
ard lodging, whilſt he was in his
vilderneſſe-condition; it often-
imes ſo fell out that he had no-
hing but the bare ground for his
ed, and the ſtones for his pillows,
nd the hedges for his curtains,
nd the heavens for his canopy;
et in this condition God was
weeter than marrow and fatneſſe
o him; though his bed was never
o hard, yet in God he had full ſa-
sfaction and content: *Jer.* 31.14.
*My people ſhall be ſatisfied with good-
eſs, ſaith the Lord. And my God ſhall
pply all your need, according to his*
ches in glory, by Chriſt Jeſus, ſaith
aul that great Apoſtle of the Gen-
iles: the Greek word πληρώσει ſig-
ifies *to fill up*, even as he did the
Widdows Veſſels, till they did

Phil. 4. 19.

2 Kings 4. 4.

overflow. God will fill up all, will make up all, he will sup all the wants and necessities of people. That water that can the Sea, can much more fill a and that Sun which can fill world with light, can much fill my house with light: So God that fills heaven and with his glory, can much mor my soul with his glory. To what a satisfying portion God he is set forth by all those th that may satisfie the heart of m as by Bread, Water, Wine, M Honours, Riches, Raiment, H ses, Lands, Friends, Father, M ther, Sister, Brother, Heal Wealth, Light, Life, &c. An these things will not satisfie, w

Gen.45.28. will? 'Tis enough, sayes old J *cob*, that *Joseph* is alive; so saye gracious soul, 'Tis enough th God is my portion. A pard cannot more satisfie a condemn man, nor bread an hungry m nor drink a thirsty man, n cloathes a naked man, nor heal

ſick man, &c. than God doth ſatisfie a gracious man. But

Now worldly portions can never ſatisfie the ſouls of men. *Eccleſ.* 5. 10. *He that loveth ſilver ſhall not be ſatisfied with ſilver, nor he that loveth abundance, with increaſe; this is alſo vanity.* All the world cannot fill the ſoul, nor all the creatures in the world cannot ſtock the ſoul with compleat ſatisfaction. As nothing can be the perfection of the ſoul, but he that made it; ſo nothing can be the ſatisfaction of the ſoul, but he that made it: If a man be hungry, ſilver cannot feed him; if naked, it cannot cloath him; if cold, it cannot warm him; if ſick, it cannot recover him; if wounded, it cannot heal him; if weak, it cannot ſtrengthen him; if fallen, it cannot raiſe him; if wandering, it cannot reduce him; O how much leſſe able is it then to ſatisfie him! He that out of love to ſilver ſeeketh after ſilver, ſhall love ſtill to ſeek it, but ſhall never

Some read the words thus, He that loveth ſilver ſhall not be ſatisfied with ſilver, and he that loveth it in the multitude of it, ſhall not have fruit.

be ſatisfied with it. A man ſha
as ſoon ſatisfie the grave, and ſa
tisfie hell, and ſatisfie the ſtomac
with wind, as he ſhall be able t
ſatisfie his ſoul with any earth
portion. All earthly portions a
diſ-ſatisfying portions, they dob
vex and fret, gaul and grieve, te
and torment the ſouls of me
The world is a circle, and th
heart of man is a triangle, and n
triangle can fill a circle: Som
good or other will be always wan
ting to that man that hath one
outward good to live upon. *A*
ſalons beauty could not ſatisfie him
nor *Hamans* honour could not ſa
tisfie him, nor *Ahabs* Kingdom
could not ſatisfie him, nor *Balaa*
gold could not ſatisfie him, nor *A*
hitophels policy could not ſatisfi
him, nor the Scribes and Phariſee
learning could not ſatisfie them
nor *Dives* riches could not ſatisfi
him, nor *Alexanders* conqueſt
could not ſatisfie him; for whe
(as he thought) he had conquere
one world, he ſits down and wiſhe
for

If the whole world were changed into a globe of gold, it could not fill one heart, it could not ſatisfie one immortal ſoul.

or another world to conquer; nd *Cyrus* the Perſian King was vont to ſay, Did men but know he cares which he ſuſtained under is Imperial Crown, he thought o man would ſtoop to take it up. *ilimex*, King of the *Vandals*, when e was led in triumph by *Belliſa-ius*, cried out, *Vanity of vanity, all vanity*. *Charles* the fifth, Empe-our of *Germany* (whom of all men he world judged moſt happy) cri-d out with deteſtation to all his Honours, Riches, Pleaſures, Tro-hies, *Abite hinc*, *abite longe*, Get you hence, let me hear no more of you: And it hath been long ince ſaid of our King *Henry* the ſecond,

He whom, alive, the world could ſcarce
ſuffice,
When dead in eight foot earth contented
lies.

By all theſe Inſtances, 'tis moſt evident, that no earthly portions can ſatisfie the ſouls of men: Can

a man fill up his cheſt with air? c
can he fill up the huge Oce
with a drop of water? or can
few drops of beer quench the thi
of a man in a burning feaver?
can the ſmell of meat, or the re
king fume of a Ladle, or drea
ing of a banquet ſatisfie an hung
ſtomack? No: no more can
ny earthly portions fill or ſatis
the heart of man. If emptine
can fill the ſoul, if vanity can
tisfie the ſoul, or if vexation
give content to the ſoul, then m
earthly portions ſatisfie the ſo
but not till then; when a man
gather grapes of thornes, and
of thiſtles, and turn day in
night, and winter into ſumm
then ſhall he find ſatisfaction
the creatures, but not before: A
earthly portions are weighed
the ballance of the Sanctuary, a
they are found to be lighter th
the duſt of the ballance; and th
will rather inflame the thirſt, th
quench it.

A man that hath onely the world for his portion is like to *Noahs* Dove out of the Ark that was in continual motion, but could find no reſting place; but a man that hath God for his portion is like the Dove returning and reſting in the Ark; the ſoul can never be at reſt, till it comes to reſt and center in God: God himſelf is the ſouls only home; no good but the chiefeſt good can ſuffice an immortal ſoul. Look, as God never reſted till he had made man, ſo man can never reſt till he comes to enjoy God; the ſoul of man is of a very vaſt capacity, and nothing can fill it to the brim, but that that is fulneſſe it ſelf: 'tis the breaſt, and not the Baby nor the cattle that will ſatisfie the hungry child; and 'tis God, and not this or that creature that can ſatisfie the ſoul of man. But

Fourteenthly, As God is a ſoul-ſatisfying portion, ſo God is a permanent portion, an indeficient por- 14.

portion, a never failing portion, a laſting, yea, an everlaſting portion, *Pſal.* 73. 26. *My fleſh and my heart faileth, but God is the ſtrength* (or *the rock*) *of my heart, and my portion for ever.* God is a Fountain which the hotteſt Summer drieth not, a bottomleſſe treaſure that can never be expended: God ever was, and ever will be; he cannot borrow his being from any thing who gives being and well-being to all things. *God is* Alpha *and* Omega, *the firſt and the laſt, he is yeſterday, and to day, and the ſame for ever.* God is the Almighty, which is and which was, and which is to come. All the differences of time are united by ſome to con-note the eternity of God, in that *Exod.* 3. 14. *And God ſaid unto* Moſes, *I am that I am: and he ſaid, thus ſhalt thou ſay unto the children of* Iſrael, *I am hath ſent me unto you:* Some tranſlate this Text, according to the full ſcope of the Future amongſt the Hebrews, *I am that I am, that I was, and that I will be*; for the Future amongſt

Rev. 1. 8.

Omnia tempora conjuncti de Deo dicta æternitatem connotant.

mongſt the Hebrews, points at all ifferences of time, paſt, preſent, d to come; but others obſerving e ſtrict and proper ſignification the Future, tranſlate it thus, *I ill be that I will be*. This Name of od imports two of Gods incom-unicable Attributes;

Firſt, His Eternity, when he ith, *I will be*.

Secondly, His Immutability, hen he ſaith, *That I will be*. The abbins upon this Text expreſſe emſelves after this anner, *The bleſſed id ſaid unto* Moſes, *unto them, I that ve been, and I the me now, and I the me for time to come*, c. but others more greeable to the *Chal-e Paraphraſe* expreſs emſelves thus, *I, he at is, and was, and reafter will be, hath ſent me unto* . But 'tis obſervable, that the ngel of the waters unites all dif-ferences

Vide Ainſw. and *D. Rim.* on the place. The Hebrew words in this *Exod.* 3. and their ſeveral ſignifications do well agree with the name *Jehovah*, which im-plieth, that God here ſen-ding *Moſes*, is eternal in his being, faithful in his promiſes, and Almighty in the performance there-of.

ferences of time in that great and glorious acknowledgment, *Rev.* 16. 5. *Thou art righteous, O Lord, which art, and waſt, and ſhalt be, becauſe thou haſt judged thus.* God is a God of that infinite excellency and glory, that 'tis utterly impoſſible for him to be better, or other than he is. If God ſhould in the leaſt be alterable or mutable, he would preſently ceaſe to be God. God is a God of that tranſcendent excellency, that there can be nothing added to him, nor nothing ſubſtracted from him: If you adde any thing to him, you deny him to be God; and if you take any thing from him, you deſtroy his being, *Jam.* 1. 17. *Pſal.* 90. 2. *From everlaſting to everlaſting thou art God:* And Mary *hath choſen the better part, which ſhall never be taken from her:* God is eternal, as neither being capable of a beginning nor ending; and therefore the *Egyptians* uſed to ſignifie God by a circle: and the *Perſians* thought that they honoured God moſt, when going up to the

the top of the higheſt Tower, they called him the circle of heaven; now you know a circle hath no end: And it was a cuſtome among the *Turks* to go up every morning to a high Tower, and to cry out, *God alwayes was, and alwayes will be*, and ſo ſalute their *Mahomet*. Some things have a beginning, but no ending, as Angels, and the ſouls of men; and ſome things have no beginning, and yet have an end; as the Decrees of God in their final accompliſhment; and ſome things have both a beginning and an ending, as all ſublunary things; but God hath neither beginning nor ending: All creatures have a laſting, Angels have an outlaſting, but God hath an everlaſting being, 1 *Tim.* 1. 17. *Now unto the King eternal, immortal, inviſible, the onely wiſe God, be honour and glory, for ever and ever, Amen.* God is without beginning and end, firſt and laſt, paſt and to come, *Pſal.* 102. 25, 26, 27. *Of old haſt thou laid the foundation of the earth, and the hea-*

vens

He that made heaven and earth muſt needs be before them, and therefore eternal; but this God did, *ergo*

vens are the works of thy hands. They ſhall periſh, but thou ſhalt indure, yea, all of them ſhall wax old like a garment; as a veſture ſhalt thou change them, and they ſhall be changed: But thou art the ſame, and thy years ſhall have no end. Were there no other Scripture to prove the eternity and immutability of God; this were enough. Whatever changes may paſs upon the heavens and the earth, yet God will alwayes remain unchangeable and unalterable. By what hath been ſaid, 'tis moſt evident that God is an everlaſting portion, that he is a never failing portion.

But now all earthly portions are very uncertain; now they are, and anon they are not, *Prov.* 23. 5. *Wilt thou ſet thine eyes upon that which is not? for riches certainly make themſelves wings, they flie away as an Eagle towards heaven.* Though the fooliſh world call riches ſubſtance, yet they have no ſolid ſubſiſtance: All earthly portions are as tranſi-

tory

tory as a ſhadow, a ſhip, a bubble, a bird, a dream, an arrow, a poſt that paſſeth ſwiftly away. Riches were never true to any that have truſted in them. In this Text Riches are ſaid not to be, becauſe they do not continue to be; they will not abide by a man, they will not long continue with a man, and therefore they are as if they were not. All earthly things are vain and tranſitory, they are rather ſhowes and ſhadows than real things themſelves; 1 *Cor.* 7. 31. *For the faſhion of this world paſſeth away:* The Greek word σχῆμα ſignifies a Mathematical Figure, which is a meer notion, and nothing in ſubſtance. All the glory of this world is rather a matter of faſhion than of ſubſtance, 'tis a body without a ſoul, 'tis a golden ſhell without a kernel, 'tis a ſhew without a ſubſtance; there is no firmneſſe, there is no ſolid-

Craſſus was ſo rich that he maintained an Army with his own Revenues; yet he, his great army, with his ſon and heir fell together, and ſo his great Eſtate fell to others.

neſſe, there is no conſiſtency, there is no conſtancy in any of the creatures. All the pomp, and ſtate and glory of the world is but a meer piece of Pageantry, a Maſk, a Comedy, a Fantaſie; *Act.* 25.23. *And on the morrow when* Agrippa *was come and* Bernice *with great pomp.* The original words μετὰ πολλῆς φαντασίας ſignifie *great fantaſie*, or *vain ſhew*. The greateſt glory and pomp of this world in the eye of God, in the account of God, is but as a fantaſie or a ſhadow. It was a cuſtome in *Rome*, that when the Emperour went by upon ſome great day in all his Imperial pomp, there was an Officer appointed to burn flax before him, and to cry out, *Sic tranſit gloria mundi*, ſo the glory of this world paſſeth away: And this was purpoſely done to put him in mind that all his honour, pomp, glory and grandure ſhould ſoon paſſe and vaniſh away, as the flax did that he ſaw burnt before his eyes.

That

That great Conquerour of the world, *Alexander*, cauſed a Sword in the compaſſe of a Wheel to be painted upon a Table, to ſhew, that what he had gotten by the ſword was ſubject to be turned about by the wheel of Fortune: and many great Conquerours, beſides him, have found it ſo, and many now alive have ſeen it ſo.

Plutarch in the life of *Alexander*, &c.

Look, as the Rainbow ſhews it ſelf in all its dainty colours, and then vaniſheth away; ſo doth all worldly honours, riches, and preferments ſhew themſelves, and then vaniſh away: and how many in our dayes have found it ſo? When one was a commending the riches and wealth of Merchants; I do not love that wealth, ſaid an Heathen which hangs upon ropes, for if they break, the ſhip and all their wealth miſcarries. Certainly within theſe few moneths the miſcarrying of ſeveral Ships hath cauſed ſeveral Merchants ſadly to miſcarry. A ſtorm at Sea, a ſpark of fire, an

unfaithful ſervant, a falſe oath, o
a treacherous friend, may quickl
bring a man to ſit with *Job* upon
dunghil. Look, as the bird flie
from tree to tree, and as the beg-
gar goes from door to door, and
as the pilgrim travails from place
to place, and as the Phyſician
walks from Patient to Patient; ſo
all the riches, honours, and glory
of this world do either flie from
man to man, or elſe walk from
man to man. Who knows not,
that many times one is made ho-
nourable by anothers diſgrace? a-
nother is made full by another
mans emptineſſe? and a third i
made rich by anothers poverty?
how ſoon is the Courtiers glory e-
clipſed, if his Prince doth but
frown upon him? and how ſoon
doth the Prince become a peaſant
if God doth but frown upon him?
Now one is exalted, and anon h
is debaſed; now one is full, and a
non he is hungry; now one i
cloathed gloriouſly, and anon h
is cloathed with rags; now one

at liberty, and anon he is under reſtraint; now a man hath many friends, and anon he hath never a friend. There is nothing but vanity and uncertainty in all earthly portions. But

Fifteenthly, and laſtly, As God is a permanent and never failing portion, ſo God is an incomparable portion; and this follows clearly and roundly upon what hath been ſaid. For, 15.

1. If God be a preſent portion, a portion in hand, a portion in poſſeſſion; and

2. If God be an immenſe portion, if he be the vaſteſt, the largeſt, and the greateſt portion; and

3. If God be an all-ſufficient portion; and

4. If God be the moſt abſolute needful and neceſſary portion; and

5. If God be a pure and unmixed portion; and

6. If God be a glorious a happy, and a bleſſed portion; and

7. If God be a peculiar portion; and

8. If God be an univerſal portion; and

9. If God be a ſafe portion, a ſecure portion, a portion that none can rob or wrong us of; and

10. If God be a ſuitable portion; and

11. If God be an incomprehenſible portion; and

12. If God be an inexhauſtible portion, a portion that can never be ſpent, that can never be exhauſted or drawn dry; and

13. If God be a ſoul-ſatisfying portion; and

14. If God be a permanent and an everlaſting portion; then it muſt very neceſſarily follow that God is an incomparable portion: but ſuch a portion God is, as I have proved at large; and therefore beyond all diſpute, God muſt needs be an incomparable portion. *Prov.* 3. 13, 14, 15. *Happy is the man that findeth wiſdome* (that is, the Lord Jeſus Chriſt) *and the*

man that getteth underſtanding, for the merchandize of it is better than the merchandize of ſilver, & the gain thereof than fine gold. She is more precious than rubies, and all the things thou canſt deſire are not to be compared to her. All the Gold of *Ophir*, and all the ſilver of the *Indies* (which are but the guts and garbidge of the earth) are nothing, yea leſs than nothing, compared with God. God is a portion more precious than all thoſe things which are eſteemed moſt precious. A man may deſire, what not? he may deſire that all the mountains in the world may be turned into mountains of gold for his uſe, he may deſire that all the rocks in the world may be turned into the richeſt pearls for his uſe, he may deſire that all the treaſure that is buried in the Sea may be brought into his Treaſuries, he may deſire that all the Crowns and Scepters of all the Princes and Emperours of the world may be pil'd up at his gate (as they were once ſaid to

be at *Alexanders*) yet all theſe things are not comparable to a Saints portion, yea, they are not to be named in that day, wherein the excellency of a Saints portion is ſet forth. *Horace* writes of a pre-
Horatius. cious ſtone that was more worth than twenty thouſand ſhekels;
Plinius. and *Pliny* valued the two precious pearls of *Cleopatra* at twelve hundred thouſand ſhekels; but what were theſe? and what are all other precious ſtones in the world?
Phil.3. 7,8, 9. but dung and droſſe in compariſon of a Saints portion. I have read a ſtory of a man, whom *Chryſoſtom* did feign to be in priſon: Oh, ſaith he, if I had but liberty, I would deſire no more, he had it; Oh then, if I had but for neceſſity, I would deſire no more, he had it; Oh then, had I for a little variety, I would deſire no more, he had it: O then, had I any office, were it the meaneſt, I would deſire no more, he had it; Oh then, had I but a Magiſtracy, though over one Town only, I would deſire no more.

more, he had it; Oh then, were I a Prince, I would deſire no more, he had it; Oh then, were I but a King, I would deſire no more, he had it; Oh then, were I but an Emperour, I would deſire no more, he had it; O then, were I but Emperor of the whole world, I would then deſire no more, he had it; and yet then he ſits down with *Alexander*, and weeps, that there are no more worlds for him to poſſeſſe. Now did any man enjoy what he is ſaid to deſire, it would be but a very mean portion compared with God: we may truly ſay of all the honours, riches, greatneſſe, grandure and glory of this world, compared with God, as *Gideon* ſometimes ſaid of the Vintage of *Abiezer*, The gleanings of *Ephraim* are better than the Vintage of *Abiezer*; ſo the very gleanings, yea, the ſmalleſt gatherings of God are far better, and more excellent, and tranſcendent, they are more ſatisfying, more delighting, more raviſhing, more quieting, Judg. 8. 2.

quieting, and more contenting than all earthly portions are, or can be: What compariſon is there between a drop of a bucket, and the vaſt Ocean? between a weak [illegible]p, which recollecting all its [illegible]e, yet hath not ſtrength enough to fall, and the mighty waters? or what compariſon is there between the duſt of the ballance and the whole Earth? why, you will ſay, there is no compariſon between theſe things; and I will ſay, there is leſſe between all finite portions, and ſuch an infinite portion as God is: For this is moſt certain, that there muſt needs be alwayes an infinite diſtance between what is finite, and what is infinite; and ſuch a portion God is. By all that hath been ſaid, 'tis moſt evident that God is an incomparable portion.

But now all earthly portions are comparable portions; you may eaſily and ſafely compare one earthly portion with another, one Prin-

Princes Revenues may be comparable to anothers, and one great mans Lordſhips may be comparable to anothers, and one Merchants eſtate may be comparable to anothers, and one Gentlemans lands may be comparable to anothers, and one wives portion may be comparable to anothers, and one childs portion may be comparable to anothers, &c. but God is an incomparable portion; there is no compariſon to be made between God and other portions. And thus I have in theſe fifteen particulars fully diſcovered the excellency of the Saints portion above all other portions.

And therefore I ſhall now come to the ſecond thing, and that is to ſhew you upon what grounds their title unto God as their portion is founded and bottomed, and they are theſe that follow:

Firſt, The free favour and love of God, the good will and pleaſure 1.

Deut.7. 6, 7,8. Ezek.16.1. to the 15.

ſure of God is the true ground and bottome of Gods beſtowing of himſelf as a portion upon his people; there was no lovelineſſe nor comlineſſe in them that ſhould move him to beſtow himſelf upon them; they had neither portion, nor proportion, and therefore there was no cauſe in them why God ſhould beſtow himſelf as a portion upon them. God, for the glory of his own free grace and love, hath beſtowed himſelf as a portion upon thoſe who have deſerved to have their portion amongſt Devils and damned ſpirits, in thoſe torments that are endleſs, caſleſs, and remedileſs. The *Ethnicks* feign, that their Gods and Goddeſſes loved ſome certain Trees, for ſome lovely good that was in them; for *Jupiter* loved the Oak for durance, and *Neptune* the Cedar for ſtature, and *Apollo* the Laurel for greenneſs, and *Venus* the Poplar for whiteneſſe, and *Pallas* the Vine for fruitfulneſs: but what ſhould move the God of Gods

Gods to love us, who were ſo unworthy, ſo filthy, ſo empty, ſo beggarly, that were Trees indeed, but ſuch as *Jude* mentions, *corrupt, fruitleſſe, twice dead, and pluck't up by the roots?* The queſtion may be reſolved in three words, *Amat quia amat*, he loves us, becauſe he loves us: the root of all divine love to us lieth onely in the boſome of God. But Verſ. 12.

Secondly, Their title to God as their portion, is founded upon Gods free and voluntary donation of himſelf to them in the Covenant of grace. In the Covenant of grace God hath freely beſtowed himſelf upon his people, *Jer.* 32. 38,40. *And they ſhall be my people, and I will be their God. And I will make an everlaſting Covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they ſhall not depart from me.* The Covenant of grace is the great Chapter, 'tis the *Magna Charta* of all a Saints ſpiritual priviledges and immunities: 2. Ezek. 11.19 Heb. 8. 10. to the end, &c.

ties: now in this great Charter the Lord hath proclaimed himſelf to be his peoples God: *Jer.* 10. 16. *The portion of* Jacob *is the former of all things, the Lord of Hoſts is his Name.* He that is the former of all things, even the Lord of Hoſts, is the portion of *Jacob*, and he is *Jacobs* portion, by vertue of that Covenant of grace, which is a free, a full, a rich, and an everlaſting Covenant, a Covenant that he will never break, nor alter, nor falſifie, a Covenant that he hath ſworn to may good, as you may ſee by comparing the Scriptures in the Margin together. That Covenant of grace, whereby God gives himſelf to be his peoples God and portion, he is bound to make good by his oath; and therefore certainly whoever is forſworn, God will never be forſworn. The Egyptians (though Heathens) ſo hated perjury, that if any man did but ſwear *By the life of the King*, and did not perform his oath, that man was to die, and no gold

Pſal. 89. 34
Iſa. 54. 9, 10.
Pſal. 111. 5.
Pſal. 89. 35.
Pſal. 105. 9
Mic. 7. ult.
Heb. 6. 13. to the 19.
Luke 1. 73.

was

was to redeem his life, as *Paulus Fagius* obſerveth in his Comment on *Geneſ.* To think that God will not make good that Covenant that he hath bound himſelf by Oath to make good, is blaſphemy, yea, it is to debaſe him below the very Heathens. All Lawes, both divine and humane, have left no ſuch bond of aſſurance to tie and faſten one to another, as that of an Oath or Covenant; which as they are to be taken in ſincerity, ſo they are to be kept inviolably. Certainly, the Covenant and Oath of the great God is not like a Gypſies knot that is faſt or looſe at pleaſure: Whoever breaks with him, yet he will be ſure faithfully and inviolably to keep his Covenant and his Oath with his. But

Thirdly, Their title to God, as their God and portion, is founded and bottomed upon that Marriage-union that is between God and his people; *Hoſea* 2. 19,20,23. *And I will betroth thee unto me for ever,* Jer. 3. 13,14

ever, yea, I will betroth thee unto me
righteouſneſſe, and in judgment, and
loving kindneſſe, and in mercies. I
betroth thee unto me in faithfulneſ
and thou ſhalt know the Lord: And
will ſow her unto me in the earth, and
will have mercy upon her that had
obtained mercy; And I will ſay to them
that are not my people, Thou art my
people; and they ſhall ſay, Thou art my
God. This threefold repetition,
will betroth thee, I will betroth thee,
I will betroth thee, notes three things.

First, The certainty of their Marriage-union and communion with God.

Secondly, The excellency and dignity of their Marriage-union and communion with God. And

Thirdly, The difficulty of believing their Marriage-union and communion with God. There is nothing that Satan doth ſo much envy and oppoſe, as he doth the ſouls Marriage-union and communion with God; and therefore God fetches it over again, and again, and again, *I will betroth thee*

unto thee, &c. And ſo in that, *Iſa.* 61. 10. *I will greatly rejoyce in the Lord, my ſoul ſhall be joyful in my God; for he hath cloathed me with the garments of ſalvation, he hath covered me with the robe of righteouſneſſe, as a bridegroom decketh himſelf with ornaments, and as a bride adorneth her ſelf with her jewels.* And ſo, *Chap.* 62. 5. *For as a young man marrieth a Virgin, ſo ſhall thy ſons marry thee; and as a bridegroom rejoyceth over the bride, ſo ſhall thy God rejoyce over thee.* I have read of five ſiſters, of the ſame birth, pedigree, and race, whereof one was married to a Knight, another to an Earl, a third to a Gentleman, a fourth to a mean man, and the fifth to a filthy beggar; though they were all alike by birth and deſcent, yet their difference did lie in their marriage; we are all alike by creation, by the fall, by nature, and by the firſt birth, 'tis onely our Marriage-union

What was ſaid by one of the *Rabbins* concerning *Methuſelahs* wife, that ſhe had nine huſbands in one, is very applicable to the believer that hath God for his husband.

union and communion with God that differences us from others, and that exalts and lifts us up above others. Look, as the husband is the wives by marriage-union and communion, ſo God is the believers God and portion, by vertue of that marriage-union and communion that is between God and the believer. And let thus much ſuffice for the ſecond thing.

I ſhall come now to the third thing, and that is, to make ſome improvement of this bleſſed and glorious truth to our ſelves; and therefore,

Is it ſo, that God is the Saints portion, and that he is ſuch an excellent, and ſuch a tranſcendent portion above all other portions, as hath been fully evidenced? Then,

1. Firſt, Let not the Saints that have God for their portion fret and vex themſelves, becauſe of thoſe earthly portions that God commonly beſtowes upon the wor-

worſt of men. There is a great aptneſſe in the beſt of men to envy thoſe earthly portions that God often beſtows upon the worſt of men. The lights of the Sanctuary have burnt dim; ſtars of no ſmall magnitude have twinkled, men of eminent parts, famous in their generations for religion and piety, have ſtagered in their judgments, to ſee the flouriſhing eſtate of the wicked; it made *Job* to complain, *Job* 21. 7---16. and *Chap.* 24. 1. and *Jeremy* to expoſtulate with God, *Chap.* 12. 1, 2. and *David* even to faint and ſink, *Pſ.* To ſee the proſperity of the godly, to ſee the wicked in health, and the Saints in want; the wicked in their robes, and the Saints in their rags; the wicked honoured,

Diogenes the Cynick Philoſopher ſeeing *Harpalus* a vitious perſon ſtill thriving in the world, he was bold to ſay, that wicked *Harpalus* his living long in proſperity, was an argument, that God hath caſt off his care of the world, that he cared not which end went forward; and no wonder if this Heathen ſtumbled at the proſperity of the wicked, when ſo many of the precious ſons of *Zion* have ſtumbled at that ſtumbling ſtone.

noured, and the Saints deſpiſed; the wicked exalted, & the Saints debaſed, the wicked upon thrones, and Saints upon dunghils, is a ſight that hath ſadly put the beſt of men ſometimes to it: But this is a temper of ſpirit that doth no wayes become thoſe that have God for their portion: and therefore the Pſalmiſt in the 37 *Pſalme* cautions the Saints againſt it no leſſe than three ſeveral times, as you may ſee in *v.* 1. 7, 8. There is nothing that doth ſo ill become a Saint that hath God for his portion, as to be ſick of the *Frets*; and to prevent this miſchief, this ſickneſſe the precept is doubled, and is doubled, *Fret not*, *Fret not*, *Fret not*. Though they that have ſore eyes are offended at bright clear light, yet they that have God for their portion ſhould never fret or fume at ſtorm or rage, becauſe ſome are greater than they, or richer than they, or higher than they, or more honourable than they, becauſe all their proſperity is nothing to

an unhappy happineſſe, 'tis nothing but a banquet (like *Hamans*) before execution; and what man is there (that is in his wits) that would envy a Malefactor who meets with honourable entertainment, as he is going along to execution? All a wicked mans delicate meats, his fine bits, and his murthering morſels are ſawced, and all his pleaſant and delightful drinks are ſpiced with the wrath and diſpleaſure of an angry God; and why then ſhould you fret and vex at their proſperity? what madneſſe and folly would it be in a man that is heir to many houſands *per annum*, to envy a Stage-player that is cloathed in the habit of a King, but yet not heir to one foot of land, no, nor worth one penny in all the world, and who at night muſt put off his royall apparel, and the next day put on his beggarly habit? Oh Sirs, it will be but a little little while before the great God will diſrobe the wicked of all their pro-

ſperity, felicity, and worldly glory, and cloath them with the rags of ſhame, ſcorn, and contempt for ever; and therefore, Oh what folly and madneſs would it be for thoſe that are heirs of God, and joynt heirs with Chriſt of all the glory of heaven to envy the proſperity of the wicked.

Rom. 8.17.

The proſperity of the wicked layes them open to the worſt and greateſt ſins.

1. Firſt, It layes them open to all uncleanneſſe and filthineſſe, *Jer.* 5.7,8.

2. Secondly, It layes them open to pride and contempt of God, *Pſal.* 73. 3--13. *Deut.* 32. 15.

3. Thirdly, It layes them open to vex, oppreſs, tyrannize, perſecute, inſult, and triumph over the poor people of God, as you may ſee in *Pharaoh*, *Saul*, *Ahab*, *Jezabel*, *Haman*, and the Scribes and Phariſees.

4. Fourthly, It layes them open to a neglect and ſlighting of the wayes of God, and of the Ordinances

nances of God, *Job* 21.5--16. *Mal.* 3.13,14,15. *Jer.*22.21. When the Proteſtants in *France* were in their proſperity, they ſlighted powerful Preaching, &c. and began to affect a vain frothy way of preaching and living, which uſhered in the maſſacre upon them. *Moulin* hit it, when ſpeaking of the *French* Proteſtants, he ſaid, when the Papiſts hunt us and perſecute us for reading the Scriptures, we burn with zeal to be reading of them; but now perſecution is over, our Bibles are like old Almanacks.

Fifthly, It layes them open to a ſtupidneſſe, unmindfulneſſe, and forgetfulneſſe of the afflictions of the People of God, *Amos* 6.1--8. *Pharaohs* chief Butler was no ſooner ſet down in the ſeat of proſperity, but quite contrary to his promiſe, he eaſily forgets *Joſeph* in miſery. 5.

Sixthly, It layeth them open to dreadful apoſtaſie from the wayes and worſhip of God, *Deut.* 32.15, 6.

16, 17, 18. No ſooner was *Iſrael* poſſeſt of the good land that flowed with milk and honey, &c. but they forſook the true worſhip of God, and fell to the worſhipping of Idols, for which at laſt the good land ſpewed them out as a generation curſt and abhorred by God.

7. Seventhly, It layes them open to all carnal ſecurity; as you may ſee in the old world, their proſperity caſt them into a bed of ſecurity, and their ſecurity uſhered in a flood of ſin, and that flood of ſin uſhered in a flood of wrath, *Matt.* 24.37,38,39.

8. Eighthly, It layes them open to Idolatry, which is a God-provoking, and a Land-deſtroying ſin, *Hoſea* 2.6,7,8. and *chap* 4. 6,7, *&c.* Ah Sirs! who can ſeriouſly conſider of the dreadful ſins that the proſperity of the wicked layes them open to, and yet fret and vex at their proſperity?

Again, As their proſperity layes them open to the greateſt ſins, ſo their

their proſperity layes them open to the greateſt temptations, witneſſe their tempting of themſelves, and their own luſts, and witneſſe their temptings of others to the worſt of wickedneſſes and villanies, and witneſs their frequent tempting & provoking of the great God to his own face, and witneſſe their daily, yea, their hourly tempting of Satan to tempt their own ſouls. Oh Sirs, as there is no condition that layes perſons open to ſuch great tranſgreſſions as proſperity doth, ſo there is no condition that layes perſons open to ſuch horrid temptations as proſperity doth; and why then ſhould Gods holy ones envy wicked mens proſperity and worldly glory?&c.

Again, their proſperity, and worldly felicity and glory, is all the portion, and all the heaven and happineſs that ever they are like to have, *Pſal.* 17.14. *From men of the world, which have their portion in this life.* Certainly, men whoſe hearts

hearts are worldly, whoſe minds are worldly, whoſe ſpirits are worldly, whoſe deſires are worldly, whoſe hopes are worldly, and whoſe main ends are worldly, have onely the world for their portion; and what a pitiful periſhing portion is that? men that chuſe the world as their portion, and that delight in the world as their portion, and that truſt to the world as their portion, and that in ſtraits run to the world as their portion, and that take content and ſatisfaction in the world as their portion; doubtleſſe theſe have never known what 'tis to have God for their portion. That's a very heart-cutting and ſoul-killing word that you have in that *Matth. 6.2. Verily, I ſay unto you, that they have their reward.* The Scribes and Phariſees propoſed to themſelves the eyes of men, the praiſe of men, and the applauſe of men for a reward of their almes, &c. and Chriſt tells them, that they have their reward; not Gods reward,

but

but theirs; that is, that reward that they had propounded to themſelves, as the prime and ultimate end of their actions; and doubtleſſe that word was a thunderbolt to *Dives*, *Son, remember that thou in thy life-time receivedſt thy good things, and likewiſe Lazarus his evil*, &c. *Wicked men have their beſt here, their worſt is to come*; they have their comforts here, their torments are to come; they have their joys here, their ſorrows are to come; they have their heaven here, their hell is to come. *Gregory* being advanced to great preferment, profeſſed, that there was no Scripture that ſtruck ſo much terrour and trembling into his heart, as that Scripture did, *Here you have your reward*: Had wicked men but their eyes in their heads, and a little underſtanding in their hearts, and life in their conſciences, they would quickly conclude, that 'tis hell on this ſide hell for a man to have his portion in this world; and why then ſhould you envy the pro-

Luke 16.25

proſperity of the wicked.

Deut. 28. Levit. 26. Prov. 3.33. Mal. 2.2.

Again, All their proſperity is curſt unto them, as you may ſee by comparing the Scriptures in the Margine together; all their comforts are curſt without doors, and all their comforts are curſt within doors; there are ſnares on all their tables, and poiſon in all their cups, and the plague in all their brave clothes, &c. *Dionyſius* the tyrant, to ſhew *Dimocles* (one of his flatterers) the felicity (or rather the infelicity) of a King attired him as a King, and ſet him at the Table, ſerved as a King, and whilſt he was in his imperial robes he cauſed a naked ſword with the point downward to be hung juſt over his head by a horſe hair, which made *Dimocles* to tremble, and to forbear both meat and mirth: Though the Feaſt was a royal Feaſt, and the Attendance royal Attendance, and the Muſick royal Muſick, yet *Dimocles* for his life could not taſte of any of thoſe varieties that were before him, nor take

Vide Cic. Tuſc. quæſt.

take any comfort or contentment in any other part of his royal entertainment, becauſe of the ſword, the ſword that hung but by a ſingle hair over his head. Oh Sirs, a ſword, a ſharp ſword, a two-edged ſword, a ſword of diſpleaſure, a ſword of wrath, a ſword of vengeance hangs over the heads of every wicked perſon, when he is in his moſt proſperous and flouriſhing condition; and had ſinners but eyes to ſee this ſword, it would be as the hand-writing upon the wall, it would cauſe their thoughts to be troubled, and their countenances to be changed, and their joynts to be looſed, and their knees to be daſhed one againſt another; and why then ſhould Chriſtians fret and vex at the proſperity of the wicked?

Again, When wicked men are at the higheſt, then are they neereſt their fall, as you may ſee in that 37 *Pſal.* and that 73 *Pſal.* and in thoſe great inſtances of *Pharaoh*, *A-*

Exod. 14. Judg. 1. 6, 7 1 Kings 20 and ch. 22. 2 Kings 19 Eſth. 6. 4. Dan. 5.

Adoni-bezeck, *Ben-hadad*, *Ahab*, *Sennacherib*, *Haman*, *Nebuchadnezzar*, *Belſhazzar*, and *Herod*, *&c.* Look, as the Ship is ſooneſt caſt away, when ſhe is top and top-gallant, ſo when wicked men are top and top-gallant, when they are at the heighth of all their pomp, bravery, and worldly glory, then God uſually tumbles them down into the very gulph of miſery; the great ones of the world have ſuddenly fallen from their higheſt honours and dignities, and have been ſorely and ſadly exerciſed with the greateſt ſcornes and calamities: let me give you this in a few remarkable inſtances.

Valerian the Roman Emperour fell from being an Emperour to be a foot-ſtool to *Sapor* the King of *Perſia*, as often as he took horſe.

Valens the Emperour (a furious Arrian) being wounded in a Fight with the *Gothes*, in his flight he betook himſelf to a poor cottage, wherein

wherein he was burnt by the *Gothes*.

Aurelianus the Roman Emperour brought *Tetricus* his oppoſite, and the noble Queen *Zenobia* of *Palmerina* in triumph to *Rome* in golden chains.

Bajazet a proud Emperour of the Turks, being taken priſoner by *Tamberlain*, a *Tartarian* Emperour, he bound him in chains of gold, and uſed him for a foot-ſtool when he took horſe; and when he eat meat, he made him gather crums under his table, and eat them for his food.

Cæſar having bathed his ſword in the blood of the Senate, and his own Countrey-men, is after a while miſerably murdered in the Senate by his own friends *Caſſius* and *Brutus*, to ſhew, that they are but the ſcourges and rods of the Almighty, which he will caſt into the fire, as ſoon as he hath done with them.

The victorious Emperour *Henry* the fourth, who in 62 pitch't battels,

tels, for the moſt part, became v
ctorious, fell to that poverty a
miſery before he died, that he w
forced to petition to be a Prebe
in the Church of *Spire* to maint
him in his old age, which the Bi
ſhop of that place denied him
whereupon he brake forth int
that ſpeech of *Job*, *Have pity upo
me, O my friends, for the hand of the
Lord hath touched me*: He died o
grief and want.

And *Procopius* reports of King
Guillimer; who was ſometimes a
potent King of the *Vandals*, that h
was brought ſo low as to intrea
his friend to ſende him a Sponge
a Loaf of Bread, and an Harp; a
Sponge to dry up his tears, a Loaf
of Bread to maintain his life, and
an Harp to ſolace himſelf in his
miſery.

Dionyſius, King of *Sicily*, was
ſuch a cruel tyrant, that his people
baniſhed him; after his baniſhment
he went to *Corinth*, where he lived
a baſe and contemptible life; at
laſt he became a School-maſter;

that

that ſo when he could no longer tyrannize over men, he might over boyes.

Great *Pompey* that uſed to boaſt that he could raiſe all *Italy* in arms with a ſtamp of his foot, had not ſo much as room to be buried in.

And *William* the Conquerours Corps lay three dayes unburied, his interment being hindered by one that claimed the ground to be his.

And *Pythias* pined to death for want of bread, who once was able to entertain and maintain *Xerxes* mighty army. *Turk. Hiſt. fol.220,&c.*

And *Philip de Comines* reports of a Duke of *Exeter*, who though he had married *Edward* the fourth's ſiſter, yet he ſaw him in the Low-Countreys begging bare-foot.

And ſo *Belliſarius*, a moſt famous General, and the onely man living in his time for glorious victories, riches and renown, yet in his old age he had his eyes put out by the Empreſs *Theodora*; and being led

at laſt in a ſtring he was forced to cry out, *Date panem Belliſario, &c.* Give a cruſt to old blind *Belliſarius*, whom vertue advanced, but envy hath brought into this great miſery. By all theſe royal inſtances you ſee the truth of that which once a Royal Slave hinted to *Seſoſtris*; the Story runs thus:

Seſoſtris having taken many of his Neighbour-Kings priſoners, he made them to draw his Chariot by turnes; now it ſo happened, that one of theſe royal ſlaves, as he was drawing in the Chariot, had his eye almoſt continually fixt on the wheels, which *Seſoſtris* obſerving, ask't him, why he looked ſo ſeriouſly upon the wheels? he anſwered, that the falling of that ſpoke loweſt which was even now higheſt put him in mind of the inſtability of fortune: *Seſoſtris* duly weighing the parable, would never after be drawn by his Royal Slaves any more.

By what hath been ſaid, 'tis moſt evident that when wicked men

en are higheſt, they are neereſt
eir fall; and that none fall ſo
rtainly and ſo ſuddenly, and un-
r ſuch dreadful calamities and
iſeries as thoſe that have been
oſt highly advanced in all world-
dignities and glories; and why
en ſhould any fret or vex at their
tward proſperity, or worldly fe-
city?

Again, God will bring them to
account for all thoſe talents of
wer, of honour, of riches, of
uſt, of time, of intereſt that God
th given them in the world;
d the more they have imployed
e liberality and bounty of God
ainſt God, or his glory, or inte-
ſt, or people, the ſhorter ſhall
their felicity, and the more end-
ſe ſhall be their miſery. The
eateſt account and the greateſt
mnation commonly attends the
eat ones of the world. I have
d of *Philip* the third of *Spain*,
oſe life was free from groſs e-
s, profeſſing that he would ra-

Matth. 25. 14--31.

ther loſe all his Kingdomes, th
offend God willingly; yet be
in the agony of death, and co
dering more thorowly of that
count he was to give to God, f
ſtruck into him, and theſe wo
break from him, Oh would
God I had never reigned, Oh th
thoſe years I have ſpent in m
Kingdome, I had lived a priva
life in the wilderneſs; Oh th
had lived a ſolitary life with Go
how much more confident
ſhould I have gone to the Thro
of God? what doth all my glo
profit me now, but that I have
much the more torment in m
death, and the greater account
give up to God. I have read of
Souldier, who being to die for t
king a bunch of grapes contra
to his Generals command; as h
was going along to execution h
went eating of his grapes, whe
upon one of his fellow-ſouldi
rebuked him, ſaying, what a
you eating your grapes now yo
are going to execution? the po
fello

ellow replied, Prethee friend do ot envy me my grapes, for I ſhall ay a dear price for them, I ſhall oſe my life for them; and ſo acordingly he did: So I ſay, Oh ou that have God for your porion, do not envy, do not fret and ex at the proſperity of the wickd; for what though they have ore than heart can wiſh, what ough they live in pleaſure, and allow in all carnal and ſenſual elights, &c. yet they have a ſad ccount to give up to God, and ey ſhall pay dear at laſt for all eir worldly enjoyments; for ithout ſound repentance on their des, and pardoning grace on ods, they ſhall not only loſe their ves, but they ſhall alſo for ever oſe their immortal ſouls; and erefore never fret at their properity.

Oh Sirs, do not you remember at *Lazarus* did not fret nor fume ecauſe *Dives* had robes for his gs, and delicates for his ſcraps? c. for he very well knew, that

though he was *ſine domo*, yet
ſine domino; he had a guard
glorious Angels to tranſport
holy, precious heaven-born ſo
into *Abrahams* boſome; he kn
that it was better to beg on ear
than to beg in hell: Oh Sir
what is darkneſſe to light, earth
heaven, chaffe to wheat, tin to ſil
ver, droſſe to gold, or pibbles
pearls? no more are all earthl
portions to that God who is th
Saints portion: and therefore l
not the Saints that have ſuch a
matchleſſe portion envy the pro-
ſperity and felicity of wicked me
'Tis the juſtice of envy to kill an
torment the envious; and there-
fore ſhun it as you would poiſon i
your meat, or a ſerpent in the way
A man were better have a ſerpen
tumbling up and down in his bow-
els, than to have envy a gnawing
in his ſoul. Envy is as pernicious
a wickedneſſe, as 'tis a fooliſh an
a groundleſſe wickedneſſe; envy
is a ſcourge to ſcourge the ſoul, 'ti
a ſerpent to ſting the ſoul, 'tis a
poyſon

poiſon to ſwell the ſoul, 'tis a Sawe to ſawe the ſoul, 'tis a moth that corrupts the ſoul, and 'tis a canker that eats up the ſoul; and therefore fly from it, as you would fly from the moſt cruel and deſtroying adverſary. Oh Sirs, to be angry, becauſe God is bountiful to others; to frown, becauſe God ſmiles upon others; to be bitter, becauſe God is ſweet in his dealings with others; and to ſigh, becauſe God multiplies favours and bleſſings upon others; what is this but to turn others good into our own hurt, others glory and mercy into our own puniſhment and torment? and if this be not to create a hell in our own hearts I am much miſtaken. I ſhall conclude this firſt Inference with the counſel of the Prophet in that 49. *Pſal.* 16, 17. *v. Be not thou afraid when one is made rich, when the glory of his houſe is increaſed: For when he dieth he ſhall carry nothing away, his glory ſhall not deſcend after him.* When the bodies of the wicked are rotting in

their graves, and their ſouls are roaring in hell, none of their worldly greatneſſe, pomp, ſtate, glory, gallantry, riches, rents or revenues ſhall deſcend after them to adminiſter one drop of comfort to them; and therefore never envy their outward proſperity or worldly glory, &c. But

2. Secondly, If the Saints have ſuch an excellent, ſuch a tranſcendent, and ſuch a matchleſſe portion; Oh then let them be content with their preſent condition, let them ſit down ſatisfied and contented, though they have but a handful of meal in their Barrel, and a little oil in a Cruſe. Oh Sirs, in having of God you have much, in having of God you have enough, in having of God you have all; and why then ſhould you not ſit down quiet with your preſent allowance? Certainly, if much will not ſatisfie you, if enough will not ſatisfie you, if all will not ſatisfie you, nothing will ſatisfie

1 Kings 17. 12.

ſatisfie you, *Heb*, 13.5. *Let your converſation be without covetouſneſſe* (or *love of ſilver*, as the Greek word ſignifies) *and be content with ſuch things as you have*, (or as the Greek hath it, ἀρκούμενοι τοῖς παροῦσιν, *be content with preſent things*) *for he hath ſaid, I will never leave thee, nor forſake thee.* There are five negatives in the Greek, *I will not, not, not, not, not leave thee, nor forſake thee*; fully to aſſure, and fully to ſatisfie the people of God that he will never forſake them, and that he will everlaſtingly ſtick cloſe to them: What doth this unparallel'd gemination, *I will never, never, never, never, never*, import but this, *I will ever, ever, ever, yea and for ever and ever take care of thee, and look after thee, and be mindful of thee.* Though they had changed their glory for contempt, their fine raiment for ſheep-skins and goat-skins, their ſilver for braſſe, their plenty for ſcarcity, their fulneſſe for emptineſſe, their ſtately houſes for holes and caves, and dens of the earth, yet Heb.11.36, 37,38.

yet they are to be contented and ſatisfied with preſent things, upon this very ground, that God will alwayes cleave to them, and that he will never turn his back upon them. The Hebrews had been ſtript and plundered of all their goods that were good for any thing, and yet they muſt be contented, they muſt ſit down ſatisfied with their hands upon their mouths, though all were gone. Though men cannot bring their means to their minds, yet they muſt bring their minds to their means, and then they will ſit down in ſilence, though they have but a rag on their backs, a penny in their purſe, and a cruſt in their Cupboords, &c. O Sirs, a little will ſerve nature, leſſe will ſerve grace, though nothing will ſerve mens luſts; and why then ſhould not Chriſtians be contented with a little. Oh friends, you have but a ſhort journey to go, you have but a little way home, and a little will ſerve to bear your charges till

Heb.10.34

Nature is content with a little, as not to ſtarve, not to thirſt, ſaith *Galen.*

you come to heaven, and therefore be contented with a little; to have more than will ſerve to bring a man to his journeys end is but a burthen; one ſtaff is helpful to a man in his journey, but a bundle is hurtful; and this doubtleſſe *Jacob* well underſtood, when he made that propoſal in *Gen.* 28. 20,21. *If God will give me bread to eat, and raiment to put on, then ſhall the Lord be my God.* *Jacob* doth not ſay, if God will give me delicates and junkets to eat, he ſhall be my God, O no; but if he will give me but bread to eat, though it be never ſo courſe, and never ſo black, and never ſo dry, he ſhall be my God: he doth not ſay, If God will give me ſo many hundreds or ſo many thouſands a year, he ſhall be my God, O no; but if he will give me bread to eat, he ſhall be my God; nor he doth not ſay, If God will give me ſo many hundred pounds in my purſe, a comfortable habitation, and a thriving trade, he ſhall be my God, O no; but

but if he will give me bread to eat, he ſhall be my God; nor he doth not ſay, If God will give me coſtly apparel, or rich and royal raiment to put on, he ſhall be my God, O no; but if God will give me raiment to put on, though it be never ſo mean and poor, he ſhall be my God. If *Jacob* may but have a little bread to feed him, and a few cloaths to cover him, 'tis as much as he looks for. Look, as a wicked man in the fulneſſe of his ſufficiency is in ſtraits, as *Job* ſpeaks; ſo a holy man in the fulneſſe of his ſtraits enjoys an all-ſufficiency in God, as you may ſee in *Jacob*. O Chriſtians, though you have but little, yet you have the higheſt and the nobleſt title that can be to that little that you do enjoy, for you hold all *in capite*, as the Apoſtle ſheweth in that large Charter of a Chriſtian, 1 *Cor.* 3. 21, 22, 23. which the wicked do not. Now an hundred a year upon a good title is a better eſtate than a thouſand a year upon a crack't, crazy title;

Job. 20. 22

title; Saints have the beſt title under heaven for all they enjoy, be it little or be it much; but all the titles that ſinners have to their earthly enjoyments are but crazy titles, yea in compariſon of the Saints titles they are no titles.

Again, That little that a Saint hath, he hath it from the ſpecial love and favour of God, he hath it from a reconciled God. Now a little from ſpecial love is better than a great deal from a general providence; a penny from a reconciled God is better than a pound from a bountiful God; a ſhilling from God as a father is a better eſtate than an hundred from God as a Creator. The kiſſe that a King gave to one in the ſtory, was a greater gift than the golden cup that he gave to another; a little with the kiſſes of Gods mouth is better than all the gold of *Ophir*; a drop of mercy from ſpecial love is better than a Sea of mercy from common bounty.

Prov. 15.17

Can. 1.2.

Look,

Look, as one draught of clear ſweet Spring-water is more pleaſing, ſatisfying, and delightful to the pallat, than a Sea of brakiſh Salt-water: So one draught out of the fountain of ſpecial grace is more pleaſing, ſatisfying, and delightful to a gracious ſoul, than a whole Sea of mercy from a ſpring of common grace: and therefore do not wonder when you ſee a Chriſtian ſit down contented with a little.

Again, That little that a Chriſtian hath ſhall be certainly bleſt and ſanctified to him: Though thy mercies, O Chriſtian, are never ſo few, and never ſo mean, yet they ſhall aſſuredly be bleſt unto thee; the Lord hath not only promiſed that he will bleſſe thy bleſſings to thee, but he hath alſo ſworne by himſelf, that in bleſſing he will bleſſe thee; and how dar'ſt thou then, O Chriſtian, to think that the great and faithful God will be guilty of a lye, or that which is worſe, of perjury. Now

1 Tim. 4. 3, 4, 5. 1 Tit. 15. Jer. 32. 41, &c.

Gen. 22. 16 17.

a little bleſt is better than a great deal curſt; a little bleſt is better than a world enjoyed; a pound bleſt is better than a thouſand curſt; a black cruſt bleſt is better than a feaſt curſt; the gleanings bleſt are better than the whole Harveſt curſt; a drop of mercy bleſt, is better than a Sea of mercy curſt; *Lazarus* crums bleſt, was better than *Dives* his delicates curſt; *Jacobs* little bleſt unto him, was better than *Eſaus* great eſtate that was curſt unto him; 'Tis alwayes better to have ſcraps with a bleſſing, than to have Manna and Quails with a curſe; a thin Table with a bleſſing is alwayes better than a full Table with a ſnare; a thread-bare coat with a bleſſing is better than a purple Robe curſt; a Hole, a Cave, a Den, a Barne, a Chimney-corner with a bleſſing, is better than ſtately Palaces with a curſe; a woollen cap bleſt is better than a golden Crown curſt; and it may be that Emperour underſtood as much, that ſaid of his Crown

Prov. 3. 33. Mal. 2. 2, 3.

Luke 16.

Pſal. 78. 18--32.

Crown when he look't on it w
tears, If you knew the cares t
are under this Crown you wo
never ſtoop to take it up. A
therefore why ſhould not a C
ſtian be contented with a little,
ing his little ſhall be bleſt u
Gen.26.12 him? *Iſaac* tils the ground,
ſowes his ſeed, and God ble
him with an hundred fold;
Ch.4.12. *Cain* tils the ground, and ſowes
ſeed, but the earth is curſed to h
and commanded not to yield
him his ſtrength. Oh there
never let a Chriſtian murmur
cauſe he hath but a little, but
ther let him be ſtill a bleſſing
that God that hath bleſt his li
and that doth bleſſe his little,
that will bleſſe his little to him.

Again, that little eſtate tha
Prov.15.16 & ch.16.8. righteous man hath is moſt co
monly a more laſting, a more
biding, a more permanent, an
more induring eſtate than the gr
and large eſtates of the wick
are, *Pſal.* 37. 16. *A little tha*
righte

hteous man hath, is better than the hes of many wicked. One old ce of Gold is worth more than houſand new Counters, and one x of pearls is more worth than ny loads of pibbles, and one ndred pounds a year for ever is ter than many hundreds in nd. 'Tis very obſervable, the almiſt doth not ſimply ſay, the ate, but the rich eſtate; the rich- not of one, or a few, but of ma- wicked, are not comparable to t little that a righteous man h: the Hebrew word המון *Ha-*, that is here rendred *riches*, ſig- es alſo a multitude or an abun- ce, or ſtore of riches; a little t a righteous man hath is bet- than the multitude of riches, he abundance of riches, or the e of riches that many wicked have; and he gives you the ſon of this in the 17 *v.* *For the es of the wicked ſhall be broken, but pholdeth* (or *under-props*) *the righ-*. By the armes of the wicked are to underſtand their

From this word *Ha-mon* comes the word *Mammon*, Luk. 16. 9.

ſtrength, their valour, their power, their wit, their wealth, their abundance, which is all the arms they have to ſupport and bare up themſelves in the world with; Now theſe armes ſhall be broken and when they are broken, then, even then, will God uphold the righteous, that is, God will be a continual overflowing fountain of good to his righteous ones, ſo that they ſhall never want, though all the ſprings of the wicked are dried up round about them.

Oh Sirs, there are ſo many mothes, and ſo many dangers, and ſo many croſſes, and ſo many loſſes, and ſo many curſes that daily attends the great eſtates of wicked men, that they are very rarely long-liv'd · ah! how many in this great City are there that have built their neſts on high, and that have thought that they had laid up riches for many years, and that have ſaid in their hearts, that their lands, and ſtocks, and trades,

and

and houſes, and pompous eſtates ſhould abide for ever, who are now broken in pieces like a potters veſſel? ah! how often doth the pride, the oppreſſion, the lying, the cheating, the over-reaching, the ſwearing, the curſing, the whoring, the covetouſneſſe, the drunkenneſſe, and the wantonneſſe of the wicked cut the throat of all their mercies? theſe are the wickednesſes that as a fire burnes up all their outward enjoyments, and that turnes their earthly paradiſe into a real hell; 'tis the wickedneſſe of the wicked that cauſeth their proſperity to wither, and that provokes God to turn their plenty into ſcarcity, their glory into contempt, and their honour into ſhame; 'tis very obſervable that in the holy Scriptures the proſperous eſtates of the wicked are frequently compared to things of an abrupt exiſtence, to a ſhadow which ſoon paſſeth away, to chaff, which a puff, a blaſt of wind eaſily diſperſeth and ſcat-

Job 14.2. Ch. 21.17,18 Isa 29.5.

2 Kings 19 26. Job 24.24. Ch.15.33. & ch.20.8.

tereth; to graſſe, which quickly withereth before the Sun; to tops of corn, which in an inſtant are cut off; to the unripe grape, which on a ſudden drops down; yea, to a dream in the night, and what's a dream, but a quick fancy and a momentary vanity? All the riches that the wicked gain, either by their trades, or by their friends, or by their great places, or by their high Offices, or by their ſubtil contrivances, or by their ſinful compliances; and all the honour they gain in the Court, or in the Camp, or in the School, is but light and inconſtant, 'tis but like the crackling of thorns under a pot; they are fading vanities, that commonly die before thoſe that enjoy them are laid in the duſt.

Oh therefore let all Chriſtians be contented with their little, ſeeing that their little ſhall outlaſt the large eſtates of wicked and ungodly men: A man that has God for his portion can truly ſay that which no wicked man in the

world can ſay, *viz. Surely goodneſſe and mercy ſhall follow me all the dayes of my life, and I will dwell in the houſe of the Lord for ever.* The Pſalmiſt doth not ſay, that goodneſſe and mercy ſhould follow him a day, or a few dayes, or many dayes, but that *goodneſſe and mercy ſhould follow him all the dayes of his life*: the Hebrew word *Radaph*, that is here rendered *to follow*, ſignifies *to perſecute*; ſaith the Pſalmiſt, *goodneſſe and mercy ſhall follow me, as the perſecutor follows him he perſecutes*, that is, it ſhall follow me frequently, it ſhall follow me conſtantly, it ſhall follow me ſwiftly, it ſhall follow me earneſtly, it ſhall follow me unweariedly; the word ſignifies a ſtudious, anxious, careful, diligent following: 'tis a Metaphor that is taken from beaſts & birds of prey, that follow and flie after their prey with the greateſt eagerneſſe, cloſeneſſe, and unweariedneſſe imaginable; Why thus ſhould mercy and loving kindneſſe follow *David* all the dayes of his life; and if in

Pſal. 23.6.

a temptation he ſhould prove ſo weak, and ſo fooliſh, as to run from goodneſſe and mercy, yet goodneſſe and mercy ſhould follow him, like as the Sun going down followeth the paſſenger that goeth Eaſtward with his warm beams.

Pſal. 37. 35, 36, 37. Oh but now the mercies of the wicked are ſhort-liv'd; though the wicked flouriſh and ſpread themſelves like a green bay-tree one day, yet they are cut down the next, and there is neither root nor branch to be found, tale nor tidings to be heard of them, for in a moment they with all their greatneſſe, ſtate, pomp, and glory, are utterly vaniſhed and baniſhed out of the world. And ſo, *Pſal.* 34. 10. *The young lions do lack, and ſuffer hunger, but they that ſeek the Lord ſhall not want any good thing.* Young lions are luſtie, ſtrong, fierce, and active to ſeek their prey, and have it they will if it be to be had; and yet for all that they ſhall lack and ſuffer hunger

By young lions the learned underſtand,

First, All wicked Rulers, men that are in the higheſt places and Authority, as the Lion is the King of beaſts. Prov.28.15 Ezek.32.2.

Secondly, By Lions they underſtand all cruel oppreſſours that are ſtill oppreſſing and grinding of the faces of the poor, *Prov.*30. 30. *rich cormorants* (as the Septuagint renders it) *who live on the ſpoil of the poor, and are never ſatisfied.*

Thirdly, By Lions they underſtand the Tyrants and the mighty *Nimrods* of the world, which are ſometimes called Lions, *Jer.* 2.15. 1 *Chron.* 11.22. *Nahum* 2.13.

And laſtly, By Lions they underſtand all the crafty and ſubtil Politicians of the earth, *Ezek.* 38. 13. *The Lion lurks very craftily and ſecretly for his prey.* The ſumme of all is this, *That wicked men that are in the higheſt authority, and that great Oppreſſors, cruel Tyrants, and crafty Politicians ſhall be impoveriſhed, and brought to penury, beggery, and miſery.*

And this we have often ſeen verified before our eyes.

Oh Chriſtian! what though thou haſt but a little of this world, yet the God of all mercies, and all the mercies of God, the God of all comforts, and all the comforts of God are thine; and what wouldeſt thou have more? In God is fulneſſe, all fulneſſe, infinite fulneſſe; and if this, with a little of the world, will not ſatisfie thee, I know not what will: If a God for thy portion will not content thee, all the world will never content thee: Shall *Diogenes* (a Heathen) be more content with his Tub to ſhelter him, and with his diſh to drink in, than *Alexander* was with all his conqueſts; and ſhall not a Chriſtian ſit down contented and ſatisfied in the enjoyment of God for his portion, though he hath but a Tub to ſhelter him, Bread to feed him, and a diſh of water to refreſh him. I ſhall conclude this Head with a weigh-

weighty ſaying of *Cato's*, *Si quid eſt quo utar utor, ſi non ſcio quis ſum, mihi vitio vertunt, quia multis egeo, & ego illis, quia nequeunt egere.* I have neither houſe, nor plate, nor garments of price in my hands; what I have I can uſe, if not, I can want it: ſome blame me, becauſe I want many things, and I blame them, becauſe they cannot want. Oh let not nature do more than grace; Oh let not this Heathen put Chriſtians to a bluſh! But

Aulus Gellius.

Thirdly, If God be the Saints portion, the ſinners are much miſtaken that judge the Saints to be the moſt unhappy men in the world; there are no men under heaven in ſuch a bleſſed and happy eſtate as the Saints are, *Balaam* himſelf being Judge, *Num.* 23. 5---11. A man that hath God for his portion is honourable even in rags, he hath ſome beams, ſome rayes of the majeſty and glory of God, ſtampt upon his ſoul, and ſhining upon his face, and glittering

3.

Pſal. 8. 4, 5.

Pſal. 16. 3.

ing in his life; and he that is ſo blind as not to behold this, is worſe than *Balaam* the witch. Though the blind Jews could ſee no forme nor comlineſſe nor beauty in Iſa. 53. 2. Chriſt, that they ſhould deſire him, yet the wiſe men that came from the Eaſt could ſee his Divinity ſparkling in the midſt of the ſtraw, they could ſee an heavenly majeſty and glory upon him when he lay among the Luke 2. 7. beaſts, when he lay in a manger, Matth. 2. 11 witneſſe their tedious journey to find him, and witneſſe their worſhipping of him, and witneſs thoſe rich and royal preſents that they brought unto him: So though the blind ſots of the world can ſee no lovelineſſe, nor comlineſſe, no beauty nor glory in the Saints, or upon the Saints, that ſhould render them amiable and deſireable in their eyes, yet God, and Chriſt, and Angels, and thoſe that are wiſe in heart, and wiſe to ſalvation, can ſee a great deal of divine beauty, majeſty, and glory upon all

all thoſe that have God for their portion. There is no happineſſe to that of having God for a mans portion, *Pſal.* 144. 15. *Happy is that people that is in ſuch a caſe,* (but give me that word again) *yea, happy is that people whoſe God is the Lord.* He that hath not God for his portion can never be happy, and he that enjoys God for his portion can never be miſerable. *Auguſtine* ſpeaking of one, who paſſing by a ſtately houſe which had fair lands about it, and asking another whom he met, to whom that houſe and land belonged? he anſwered, to ſuch an one; Oh, ſayes he, that's a happy man indeed: No, ſayes the other, not ſo happy as you think, for it is no ſuch happineſſe to have that houſe and land; but he is happy indeed that hath the Lord for his God, for that is a priviledge that exceeds all things whatſoever; for (ſaith he) he that hath honours and riches may go to hell for all them, but he that hath God to be his God, is ſure to be

be everlaſtingly happy. According as a mans portion is, ſo is he; now if God be a mans portion, who is the ſpring, the fountain, the top of all excellency and glory, then certainly that man muſt needs be an excellent man that hath God for his portion: and upon this ſcore 'tis that the righteous man is more excellent than his neighbour: let the righteous mans neighbour be never ſo great, and never ſo rich, and never ſo mighty, and never ſo noble, yet if he hath not God for his portion, the righteous man is more excellent than he; and the reaſon is evident, becauſe he hath that God for his portion that is moſt eminent and excellent. Oh Sirs, if God be moſt excellent, if God be alone excellent, then they muſt needs be moſt excellent that have God for their portion. 'Tis very obſervable, that according to the excellency of God the ex-

Prov. 12. 26. A man that hath God for his portion doth as much excell and out-ſhine ſuch as have only *Mamon* for their portion, as the Sun excells and out-ſhines the Stars.

excellency of the Saints is in ſome proportion hinted at in Scripture; as in that, *Deut.* 33. 26, 29. *There is none like unto the God of Jeſurun*: and preſently it follows, *Happy art thou, O Iſrael, who is like unto thee?* or, Oh the happineſſes of thee, Oh *Iſrael*, Oh the multiplied happineſſe, the heaped up happineſſe that attends *Iſrael*: the Saints that have God for their portion are the worlds Paragons; they are worthies of whom this world is not worthy; they are ſuch great, ſuch noble, ſuch worthy worthies, that this world is not worthy to think on them, to look on them, to wait on them, or to enjoy their company; one Saint that hath God for his portion, is more worth than all the millions of ſinners in the world that have not God for their portion. God delights to reflect his glory upon his Saints; for as there are none like to God, ſo there are none like to the people of God: Look, as God is a none-ſuch, ſo his people Heb. 11.

people are a none-ſuch; and ſo in that, 2 *Sam.* 7.22, 23. *Wherefore thou art great, O Lord God; for there is none like thee, neither is there any God beſides thee, according to all that we have heard with our ears: and what one nation in the earth is like thy people?* Look, as the excellency of God riſes, ſo in a proportion the excellency of the Saints riſes; and look, as there are no gods in all the world that are ſo excellent as God is, ſo there are no people in all the world that are ſo excellent as the people of God are. Every one that hath God for his portion reſembles the child of a King, as *Zeba* & *Zalmunna* ſaid to *Gideon* of his brethren. If you look upon their divine and heavenly original, you ſhall find that they are born of the blood-royal; and that they are his ſons who is King of Kings, and Lord of Lords; yea, all the Saints that have God for their portion are Kings, *Rev.* 1.6. *And hath made us Kings and Prieſts unto God and his Father*: They have the power, ſo-

Judg.8.18.

Rev.17.14. Rev.5.10. Dan.7.27. 1 Cor.3.22, 23.

veraignty,

veraignty, and authority of Kings, they are priviledged as Kings, they are guarded as Kings, they are adorned as Kings, they are entertained as Kings, they feed as Kings, they feed high, they live upon God and Chriſt, and all the glory of heaven, and they are cloathed as Kings, they are cloathed with Chriſts righteouſneſſe, and with the garments of joy and gladneſs; Kings have great alliance, and ſo have the Saints that have God for their portion; Kings have a very great influence, and ſo have they that have God for their portion; A man in rags that hath God for his portion, is a more honourable perſon than the greateſt Monarch on earth that hath only the world for his portion. I have read of *Alexander* the great, and of *Pompey* the great, and of *Charles* the great, and of *Abner* the great, and of *Herod* the great, but what were all theſe great men, but Graſs-hoppers to the Saints that have God for their portion? Men that have had

Pſal. 34. 14. Heb. 1, ult. Pſal. 45. 13. 1 Cor. 1. 30.

had God for their portion, have been very famous, illuſtrious, and glorious, when they have been friendleſſe, and houſe-leſſe, and pennileſs; yea, when they have been under the Swords, and Sawes, and Harrowes of perſecution. When *Maximian* the tyrant had pluckt out one of *Paphnutius* the Confeſſors eyes, that good Emperour *Conſtantine* ſaw ſuch a luſtre, beauty, and glory upon *Paphnutius* that he fell upon him, and kiſt him, and he kiſt that very hole moſt, wherein one of the Confeſſors eyes had been, as being moſt raviſhed and delighted with that hole. His name that hath God for his portion ſhall live, when the name of the wicked ſhall rot; his name ſhall be written in golden characters upon Marble, when the name of the wicked ſhall be written in the duſt.

As you may ſee in the 10. and 11. Chap. of the Hebrews.

Prov. 10. 7. Pſal. 112. 9.

The blind beſotted world are ſadly out, who are ready to ſet the Crown of Honour and Happineſs upon any heads, rather than upon

heirs that have God for their portion. Look, as *Samuel* beholding the beauty and ſtature of *Eliab*, would needs have him anointed, and the Crown ſet upon his head, when the Crown was deſigned for *David* at the Sheep-fold; ſo vain men are very apt to ſet the Crown of happineſſe upon their heads, who have the greateſt ſhare in this world, when as the Crown of happineſſe and bleſſedneſſe is onely to be ſet on their heads that have God for their portion. What the Queen of *Sheba* ſaid of *Solomons* ſervants, *Happy are thy men, happy are theſe thy ſervants which ſtand continually before thee, and that hear thy wiſdome*, is here very applicable to the Saints; *Happy, happy, yea thrice happy are thoſe precious ſons and daughters of Zion that have God for their portion*. A man that hath God for his portion ſhall live happily, and die happily, and after death he ſhall remain happy to all eternity, and therefore we may well cry out, *Oh the happineſſe and bleſſed-*

1 Sam. 16. 6 --12.

1 Kings 10. 8.

neſſe of that man that hath God for his portion! But

4. Fourthly, If the Saints have ſuch an excellent, ſuch a matchleſſe portion, O then let them never ſet their hearts and affections upon any earthly portions: 'Tis true,

Prov. 23. 5. O Chriſtian, thou mayeſt lay thy hand upon an earthly portion, but thou muſt never ſet thy heart upon an earthly portion, *Pſal.* 62. 10. *If Riches increaſe, ſet not thy heart upon them.* The Hebrews put the heart for *the thoughts, affections, love, deſire, joy, hope, confidence, &c. If riches increaſe, O ſet not thy thoughts upon them; If riches increaſe, O ſet not thy affections upon them; If riches increaſe, O ſet not thy love upon them, ſet not thy deſires upon them, ſet not thy joy and delight upon them,* nor *place thy hope or confidence in them.* O what a ſhame and diſhonour would it be to ſee men of great eſtates to rake in dunghils, and to ſweep Chanels, and to carry Tankards of water, and to do

Tri-

Trifles up and down the ſtreets! nd is it not a greater ſhame, greater diſhonour, to ſee oſe that have the great God for eir portion, to ſet their hearts d affections upon a little white d yellow clay? 'Twas a gene-us ſpeech of that Heathen, *The-ſtocles*, who ſeeing ſomething fter like a pearl in the dark, rned to ſtoop for it himſelf, but another ſtoop, ſaying, Stoop ou, for thou art not *Themiſtocles*. 'tis below a generous Chriſtian, gracious Chriſtian, a noble Chri-an, that hath God for his portion, to ſtoop to the things of this rld: a true bred Chriſtian will his feet upon thoſe very things t the men of the world ſet ir hearts; *Rev.* 12.1. *And there ared a great wonder in heaven, a an cloathed with the Sun, and the n under her feet, and upon her head wn of twelve ſtars.* The Church ompared to a woman, for her akneſſe, for her lovingneſſe, for tomlineſſe, and for her fruit-

tulneſs; and being cloathed wi
the Sun of righteouſneſs, ſhe ha
the Moon, that is, the World, u
der her feet; the Church tre
under her feet all temporary a
tranſitory things, which are
changeable as the Moon; ſ
treads upon all worldly and c
nal enjoyments and contentme
as things below her, as things
worthy of her: What vanity
it for a great man to ſet his he
on birds-neſts and paper-kites t
boyes make fly in the air? and
great, yea a greater vanity 'tis
the Saints that have God for th
portion, to ſet their hearts u
the poor little low things of t
world. 'Tis not for you to b
fiſhing for Gudgeons, but
Towns, Forts, and Caſtles, f
Cleopater to *Mark Anthony*; ſo
I, 'tis not for you that have G
for your portion to be a fiſhing
the Honours, Riches, and Pre
ments of the world; but for m
grace, more holineſs, more co
munion with God, more po

a

gainſt corruptions, more ſtrength
withſtand temptations, more a-
lities to bear afflictions, more
nſe of divine love, and more aſ-
rance of intereſt in Chriſt, and
all that glory and happineſs that
omes by Chriſt. When *Alexan-*
heard of the riches of *India*, he
garded not the Kingdome of
acedonia, but gave away his gold;
d when he was ask't what he
pt for himſelf? he anſwered,
em majorum & meliorum, the hope
better and greater things. O
s, when you look upon thoſe
hes of grace, thoſe riches of
ory, thoſe riches of juſtification,
oſe riches of ſanctification, and
oſe riches of conſolation that
e in that God that is your por-
n; how ſhould you diſ-regard,
w ſhould you deſpiſe, how
uld you ſcorn the great things,
d the gay things of the world?
was a notable ſpeech of *Eraſ-*
, if his wit were not too quick
his conſcience; I deſire (ſaid
) neither wealth nor honour,

no more than a feeble horſe d
an heavy cloak-bag. O Chri
ans, you have many thouſand
cellencies in God to ſet your a
ctions upon, and you have m
thouſand excellencies in Chri
ſet your affections upon, and y
have many thouſand excellen
in the Spirit to ſet your affecti
upon, and you have many tho
ſand excellencies in the Coven
to ſet your affections upon, a
you have many thouſand excell
cies in the Goſpel to ſet your af
ctions upon, and you have ma
thouſand excellencies in the O
dinances to ſet your affections u
on, and you have many thouſa
excellencies in promiſes to ſet yo
affections upon, and you have m
ny thouſand excellencies in pro
phecies to ſet your affections upo
and you have many thouſand e
cellencies in rare providences to ſe
your affections upon, and yo
have many thouſand excellenci
in the Saints to ſet your affection
upon; and therefore, for ſham
ſo

ſet not your affections upon things below, ſet not your hearts upon things that periſh, *Coloſſ.* 3. 1. A man can never come to ſet his heart upon any earthly portion, but that God will either imbitter it, or leſſen it, or cloud it, or wholly ſtrip him of it; and therefore ſet looſe, I ſay again, ſet looſe in your affections to all worldly enjoyments. But

Fifthly, If the Saints have ſuch a glorious, ſuch an incomparable portion; then let them be chearful and comfortable under all worldly croſſes, loſſes, and troubles. With what a Roman ſpirit do many vain men of great Eſtates bear up under great loſſes and croſſes; and ſhall not grace do more than nature? ſhall not the Spirit of God do more than a Roman ſpirit? O Sirs, how can you look upon God as your portion, and not bear up bravely under any worldly loſſe? *Heb.* 10. 34. *For ye had compaſſion of me in my bonds,*

5.

Acts 5. Rom. 5. 2, 3, 4.

bonds, and took joyfully the ſpoiling of your goods, knowing in your ſelves that ye have in heaven a better, and an enduring ſubſtance. They had God for their portion, and the joy of the Lord was their ſtrength, and therefore they could rejoyce in whatever dammage came upon them by the hand of violence. And 1 Sam. 30. 6 *David* could comfort himſelf in his God, and incourage himſelf in his God, when *Ziklag* was burn't, his wives and children carried captive, and the people in a readineſs to ſtone him; now all was gone, he looks up to God as his portion, and ſo he bears up bravely and cheerfully in the midſt of all extremity of miſery. And ſo *Habakkuk* was a man of the ſame noble temper, as you may ſee in that *Hab.* 3. 17, 18. *Although the Fig-tree ſhall not bloſſome, neither ſhall fruit be in the vines, the labour of the olive ſhall fail, & the fields ſhall yield no meat, the flock ſhall be cut off from the*

Better is that hell on earth which makes way for heaven, than that heaven on earth which makes way for hel.

the fold, and there ſhall be no herd in the ſtalls; yet I will rejoyce in the Lord, I will joy in the God of my ſalvation. Although the Fig-tree ſhall not bloſſome, yet I will rejoyce in the Lord; I, but that's nothing to rejoyce in the Lord as long as there is fruit in the vines; I, but (ſaith he) *though there be no fruit in the vines, yet I will rejoyce in the Lord*: I, but that's nothing to rejoyce in the Lord ſo long as the labour of the olive doth not fail; I, but (ſaith he) *though the labour of the olive ſhall fail, yet I will rejoyce in the Lord*; I, but that's nothing to rejoyce in the Lord ſo long as the fields do yield their meat; I, but (ſaith he) *though the fields ſhall yield no meat, yet I will rejoyce in the Lord*: I, but that's nothing to rejoyce in the Lord ſo long as the flock is not cut off from the fold; I, but (ſaith he) *though the flock ſhall be cut off from the fold, yet I will rejoyce in the Lord*: I, but that's nothing to rejoyce in the Lord ſo long as there be Herd in the ſtalls; I, but (ſaith he)

though

though there be no Herd in the ſtalls, yet will I rejoyce in the Lord, and joy in the God of my ſalvation. *Habakkuk* could rejoyce in the Lord, and joy in that God that was his portion, not only when all delightful comforts and contentments ſhould fail, but alſo when all neceſſary comforts and contentments ſhould fail; *Habakkuk* was a man of a raiſed ſpirit, he knew that he had that God for his portion that did contain in himſelf all comforts and contentments, and that could eaſily make up the want of any comfort or contentment, and that would certainly lie himſelf in the room of every comfort and contentment, that either his children ſhould need or deſire; and in the power of this faith he rejoyces and triumphs in a day of thick darkneſſe and gloomineſs. 1 *Sam.* 1. 5, 18. *But unto* Hannah *he gave a worthy portion, for he loved* Hannah, *and her countenance was no more ſad.* O my brethren, it doth no wayes become thoſe that have God for their

their portion to walk up and down the world with clouded countenances, with ſaded countenances, or with dejected countenances, &c. and therefore under all your croſſes and loſſes wipe your eyes, and walk up and down with pleaſant countenances, with cheerful countenances, and with ſmiling countenances, and this will be an honour to God, and an honour to religion, and an honour to profeſſion, and an honour to that Saintſhip that is too much ſlighted and ſcorned in the world.

Indeed when wicked men are exerciſed with croſſes and loſſes, 'tis no wonder to ſee them take on like mad men, to ſee them take on bitterly like *Micah*, when he cried out, *They have taken away my gods, and what have I more? and what is this that ye ſay unto me, what aileth thee?* Wicked mens bags and goods are their gods, they are their portion, they are their all, and when theſe are gone, all is gone

Judg. 18. 23,24.

gone with them; when theſe are taken away, all is taken away with them; and therefore 'tis no wonder to hear them cry out, Undone, undone, and to ſee them ſit down and weep, as if they were reſolved to drown themſelves in their own tears: But you that have God for your portion you have ſuch a portion that ſhall never be taken from you. As Chriſt told *Mary*, *Thou haſt choſen the better part that ſhall never be taken from thee*: and therefore it highly concernes you to bear up bravely, as well when you have but little, as when you have much; and as well when you have nothing, as when you have every thing: You ſhall be ſure to enjoy all in God, and God in all; and what would you have more? *Seneca* once told a Courtier that had loſt his ſon, that he had no cauſe to mourn, either for that or ought elſe, becauſe *Caſar* was his friend: O then, what little cauſe have the Saints to mourn for this or that loſſe, conſidering that

Luke 10. 42.

that God is their friend, yea, which is more, that God is their portion. I have read of a company of poor Chriſtians, who being baniſhed into ſome remote parts; and one ſtanding by, ſeeing them paſs along, ſaid, that it was a very ſad condition that thoſe poor people were in, to be thus hurried from the ſociety of men, and to be made companions with the beaſts of the field; true, ſaid another, it were a ſad condition indeed, if they were carried to a place where they ſhould not find their God; but let them be of good cheer, for God goes along with them, and will follow them with the comforts of his grace whereſoever they go. Would it not make a man either ſigh or laugh to ſee a man lament and take on bitterly for the loſs of his ſhooe-ſtrings, when his purſe is ſafe; or for the loſs of a little lumber, when all his goods are ſafe; or for the burning of a Pig-ſty, when his dwelling houſe is ſafe; or for the loſſe of

of his ſcabbard, when his life is ſafe? and why then ſhould a Chriſtian lament and take on for the loſſe of this or that, ſo long as his God is ſafe, and his portion is ſafe? But

6. Sixthly, If the Saints have ſuch an excellent, and ſuch a tranſcendent portion, as hath been diſcovered, then away with all ſinfull ſhifts, wayes, courſes, and compliances to gain an earthly portion: was it not horrid, yea, helliſh baſeneſs in *Ahab*, who had a whole Kingdome at his devotion, to poſſeſs himſelf of poor *Naboths* vineyard by falſe ſwearing, hypocriſie, treachery, cruelty, and blood? but certainly, it is a far greater baſeneſſe and wickedneſs in thoſe that have God for their portion (or at leaſt pretend to have God for their portion) to be a ſharking, and a ſhifting, and a complying with the luſts of men, and with the abominations of the times, and all to hold what they have,

1 Kings 21.

or elſe to raiſe themſelves, and greaten themſelves, and inrich themſelves by others ruine; theſe men might do well to make that, *Jer.*17.11. their daily companion; *As the Partridge ſitteth on eggs, and hatcheth them not, ſo he that getteth riches, and not by right, ſhall leave them in the midſt of his dayes, and at his end ſhall be a fool.* The crafty Fox in the Fable hugg'd himſelf to think how he had cozened the Crow of his Breakfaſt; but when he had eaten it, and found himſelf poiſoned with it, he wiſhed that he had never medled with it. O Sirs, there is a day a coming, wherein men ſhall wiſh that they had never laboured to ſin themſelves into honours, riches, preferments, high offices, and high places, when God ſhall let ſome ſcalding drops of his wrath to fall upon their ſpirits who have ſold all Chriſts and Chriſtians concernments and their own conſciences, to gain riches and high offices; how will they curſe the day wherein

of his ſcabbard, when his life is ſafe? and why then ſhould a Chriſtian lament and take on for the loſſe of this or that, ſo long as his God is ſafe, and his portion is ſafe? But

6. Sixthly, If the Saints have ſuch an excellent, and ſuch a tranſcendent portion, as hath been diſcovered, then away with all ſinfull ſhifts, wayes, courſes, and compliances to gain an earthly portion: was it not horrid, yea, helliſh baſeneſs in *Ahab*, who had a whole Kingdome at his devotion, to poſſeſs himſelf of poor *Naboths* vineyard by falſe ſwearing, hypocriſie, treachery, cruelty, and blood? but certainly, it is a far greater baſeneſſe and wickedneſs in thoſe that have God for their portion (or at leaſt pretend to have God for their portion) to be a ſharking, and a ſhifting, and a complying with the luſts of men, and with the abominations of the times, and all to hold what they have,

1 Kings 21.

r elſe to raiſe themſelves, and greaten themſelves, and inrich themſelves by others ruine; theſe men might do well to make that, Jer.17.11. their daily companion; *As the Partridge ſitteth on eggs, and hatcheth them not, ſo he that getteth riches, and not by right, ſhall leave them in the midſt of his dayes, and at his end ſhall be a fool.* The crafty Fox in the Fable hugg'd himſelf to think how he had cozened the Crow of his Breakfaſt; but when he had eaten it, and found himſelf poiſoned with it, he wiſhed that he had never medled with it. O Sirs, there is a day a coming, wherein men ſhall wiſh that they had never laboured to ſin themſelves into honours, riches, preferments, high offices, and high places, when God ſhall let ſome ſcalding drops of his wrath to fall upon their ſpirits who have ſold all Chriſts and Chriſtians concernments and their own conſciences, to gain riches and high offices; how will they curſe the day wherein

wherein they were born, and h
ready by the knife or the halter t
put an end to their moſt wretche
dayes? O what a ſad and lamen
table thing would it be to ſee m
worth many thouſands a year,
purloining from others, or a d
frauding, cheating, or over-reac
ing of others? but 'tis a far mo
ſad and lamentable thing to ſe
men who pretend to have God f
their portion, to act all this, an
more than this, and all to lay
up an earthly portion for them-
ſelves and others: How many be
there in theſe dayes who pretend
very high towards God, and yet

Amos 2.6. *ſell the righteous for ſilver, and the poo*

Ezek.13.19 *for a pair of ſhooes, yea, that pollute the*
1Sam.2.ult. *Name of God, the worſhip of God, and*
that ſlay the ſouls of men for handfuls
of barley, and pieces of bread, and that
will ſay any thing, or ſwear any thing,
or bow, or crouch to any thing for a piece
of ſilver and a morſel of bread, or to be
put into one of the Prieſts Offices? O
Chriſtian, thou haſt all honours
and riches, and preferments in that

God

God that is thy portion; and why then ſhouldeſt thou go about to ſin thy ſelf into the enjoyment of thoſe things which thou haſt already in thy God? Haſt thou forgot that *Solomon* got more hurt by his wealth, then ever he got good by his wiſdome? and that *David* was beſt in a wilderneſs, and that our ſtomacks are uſually worſt in Summer, and that the Moon is furtheſt from the Sun, when it is fulleſt of light, and that all that a man gets by breaking with God and his conſcience, he may put in his eye, and that the coal that the Eagle carried from her ſacrifice to her neſt ſet all on fire? have you forgotten what is ſaid of *Abraham* in that, *Gen.* 13. 2. viz. *That he was very rich in Cattle, in ſilver, and in gold?* The Hebrew word *Cabbedh*, that is here rendered *rich*, ſignifies *heavy*, to ſhew that riches are a very heavy burden, and oftentimes an hinderance in the way to heaven. O! how vain, how uncertain, how vexing, and how di-

viding are the great things of t
world? how unfit do they ma
many men to live, and how u
willing do they make many m
to die? O what is gold in t
purse, when there is guilt upon t
conscience? what are full ba
when sin and wrath are at the bo
tome of them? O Sirs, you ha
an infinite fulnesse in that Go
that is your portion, and that fil
all in all; and why then shou
you break the hedge to gain t
world? But

7. Seventhly, If the Saints hav
such an excellent, glorious, and in
comparable portion, O then le
them glory in their portion, le
them rejoyce and delight them
selves in their portion; man is
creature very apt and prone to glo
ry in earthly portions, when h
should be a glorying in the Lord
Jer. 9. 23, 24. *Thus saith the Lor
Let not the wise man glory in his wi
dome, neither let the mighty man glo
in his might, let not the rich man glo*

1 Cor. 1 31.

is riches, but let him that glorieth y in this, that he understandeth and eth me, that I am the Lord which rcise loving kindnesse, judgement, righteousnesse in the earth, for in e things I delight, saith the Lord; 41. 16. *Thou shalt rejoyce in the d, and shalt glory in the holy one of el;* and Chap. 45. 25. *In the d shall all the seed of Israel be justi- and shall glory.* Oh how should Saints that have God for their tion, make their boast of their d, and rejoyce in their God, glory in their God! Shall men of the world glory in an hly portion, and shall not a t glory in his heavenly por- ? Shall they glory in a porti- hat they have onely in hope, shall not a Christian glory in portion that he hath already and? Shall they glory in a ion that they have only in re- ion, and shall not a Saint glo- n that portion that he hath in ent possession? Shall they glo- n their hundreds and thousands

a year, and ſhall not a Chri
glory in that God that fills h
ven and earth with his gl
In all the Scriptures there is no
duty more preſt, than this of
joycing in God; and indeed if
conſider God as a Saints por
there is every thing in God
may incourage the ſoul to rej
in him; and there is nothing
God that may in the leaſt dis
rage the ſoul from rejoycing
glorying in him. O Chriſti
the joy of the Lord is y
ſtrength, *Neh.*8.10. 'tis your
ing ſtrength, and your bear
ſtrength, and your ſuffer
ſtrength, and your prevail
ſtrength; 'tis your ſtrength
work for God, and 'tis y
ſtrength to wait on God, and
your ſtrength to exalt and lift
God, and 'tis your ſtrength to w
with God, 'tis your ſtrengt
live, and your ſtrength to die, a
therefore be ſure to keep up y
joy in God. 'Tis one of the ſa
deſt ſights in all the world to ſe

Compare theſe Scriptures together, Phil.3.1. Ch. 4.4. Ezek.10.7. Joel 2.23. Pſal.33.1. Pſal.79.12. Pſ.149.1,2.

an that hath God for his portion, with *Cain*, to walk up and wn this world with a dejected untenance. 'Twas holy joy and eerfulneſſe that made the faces ſeveral Martyrs to ſhine as if ey had been the faces of Angels. ne obſerves of *Chriſpina*, that ſhe as cheerful when ſhe was appre-nded, and joyful when ſhe was d to the Judge, and merry when e was ſent to priſon, and ſo ſhe as when bound, and when lift up a Cage, and when examined, d when condemned. O Chri-ans, how can you number up e ſeveral ſouls that you deject, e foul mouths that you open, d the bad reports that you bring on the Lord and his wayes by ur ſad dejected and uncomfor-ble walking. It is very obſer-able that the Lord takes it ſo ve-y unkindly at his peoples hands, hen they go ſighing, lamenting, d mourning up and down, when s they ſhould be a rejoycing and delighting of themſelves in him

Auguſt. in Pſal. 137.

and his goodneſs, that he thre
to purſue them to the death
all manner of calamities and
ſeries upon that very ſcore,
28. 47, 48. *Becauſe thou ſerveſt
the Lord thy God with joyfulneſſe,
with gladneſſe of heart, for the a
dance of all things, therefore
thou ſerve thine enemies which
Lord ſhall ſend againſt thee, in h
and in thirſt, and in nakedneſſe, a
want of all things; and he ſhall
yoke of Iron upon thy neck unt
have deſtroyed thee.* But

8. Eighthly, If the Saints ha
ſuch a great, ſuch a large, and ſu
an all-ſufficient portion, as ha
been ſhewed they have, then c
tainly they ſhall never want a
Pſal. 23. 5, 6. thing that is good for them. D
vid tells you that *his cup run ov*
the words are an alluſion to t
Hebrew Feaſts; *Davids* table w
richly and nobly ſpread, both
ſight and ſpight of all his enemi
In one God is every good: an
what can he want that enjo
tha

hat God? God is a bundle of all goodneſſe and ſweetneſſe. And look as God is the beſt God, ſo he is the greateſt and the fulleſt good, he can as eaſily fill the moſt capacious ſouls up to the very brim with all inward and outward excellencies and mercies, as Chriſt did once fill thoſe water-pots of *Galilee* up to the very brim with wine. If God hath enough in himſelf for himſelf, then certainly he hath enough in himſelf for us; that water that can fill the Sea, can much more eaſily fill my cup or my pot. *My people ſhall be ſatisfied with goodneſſe, ſaith the Lord: And I will make an everlaſting Covenant with them, that I will not turn away from them to do them good, yea I will rejoyce over them to do them good; and I will plant them in this land aſſuredly with my whole heart, and with my whole ſoul: My God ſhall ſupply all your need*; or, *my God ſhall* πληρώσει *fill up all your need*, as he did the widows veſſels in that 2 *Kings* 4. 3, 4, 5, 6. Godlineſſe hath the promiſe both

John 2.

Jer. 31. 14.

Ch. 32. 40, 41.

Phil. 4. 19.

1 Tim. 4. 8.

Mal. 6. 25. 31, 32, 33.

both of this life and that which is to come; he that hath God for his portion ſhall have all other things caſt into his ſtore, as pape and packthread is caſt into the bargain, or as an handful of corn is caſt into the corn you buy, or as Huckſters caſt in an over-caſt among the fruit you buy, or as an inch of meaſure is given into an ell of cloth. O Sirs, how can that man be poor, how can that man want that hath the Lord of heaven and earth for his portion? Surely he cannot want light that enjoyes the Sun, nor he cannot want bread that hath all ſorts of grain in his barnes, nor he cannot want water that hath the fountain at his door; no more can he want any thing that hath God for his portion, who is every thing, and who will be every thing to every gracious ſoul. O Sirs, the thought, the tongue, the deſire, the wiſh, the conception all fall ſhort of God, and of that great goodneſs that he hath laid up for them

that

that fear him; and why then ſhould they be afraid of wants? How doth that pretty bird the *Robin-red-breaſt* cheerfully ſit and ſing in the chamber-window, and yet knows not where he ſhall make the next meal, and at night muſt take up his lodging in a buſh; O what a ſhame is it that men that have God for their portion ſhould act below this little bird? I have read of famous Mr. *Dod* (who is doubtleſſe now high in heaven) who intending to marry, was much troubled with fears and cares how he ſhould live in that condition, his in-comes being ſo ſmall, that they would but maintain him in a ſingle condition; and looking out at a window, and ſeeing a Hen ſcraping for food for her numerous brood about her, thought thus with himſelf; this Hen did but live before it had theſe chickens, and now ſhe lives with all her little ones; upon which he added this thought alſo, I ſee the fowls of the air neither ſowe nor reap,

Pſal. 31, 19.

Pſa 104. 10. to Verſ. 31.

Mat. 6. 25-33.

reap nor gather into barnes, and yet my heavenly Father feeds them; and thus he overcame his fears of wanting. O Chriſtians you have ſuch a Father for your portion, as will as ſoon ceaſe to be, as he will ceaſe to ſupply you with all things neceſſary for your good. 'Twas a good ſaying of one, I would deſire neither more nor leſs than enough; for I may as well die of a ſurfeit, as of hunger, and he is rich enough that lacketh not bread, and high enough in dignity that is not forced to ſerve. *Plutarchs* reaſoning is good (*Taton philon panta koina*) friends have all things in common, but God is our friend, *ergo* we cannot want; a rare ſpeech from an Heathen. Rather than *Iſrael* ſhould want, did not God feed them with Manna in the wilderneſſe? and rather than *Eliah* and the widow ſhould not have their wants ſupplied, did not God work a miracle, by cauſing the handful of meal in the barrel, and the little oil in the cruiſe

1 Kings 17. 15,16.
2 Kings 4. 5,6.

cruiſe to laſt and hold out, till he ſupplied them in another way; rather than *Eliah* ſhall want, God will feed him with a Raven, and by that miraculous operation ſave him from a periſhing condition. O Sirs, all the Attributes of God are ſo ingaged for you, that you cannot want, and all the promiſes of God are ſo ingaged to you, that you cannot want, and all the affections of God are ſo ſet upon you, that you cannot want; and why then ſhould you fear wants? O Sirs, hath God given you his Son, his Spirit, his grace, his glory, yea himſelf, and will he deny you leſſer things? hath he given you thoſe things that are more worth than ten thouſand worlds, and will he not give you bread to eat, and raiment to put on? hath he given you thoſe ſpiritual riches that infinitely exceed and excell all the riches, rubies, and pearls in the world,

Rom. 8. 32.

Gregory the great was wont to ſay, that he was the poor man, whoſe ſoul was void of grace, if not he whoſe Coffers were empty of money.

world, and will he deny you a little money in your purſes to bear your charges till you come to heaven? hath he given you a crown, and will he deny you a cruſt? hath he given you his royal robes, and will he deny you a few rags? hath he given you a royal Palace, and will he deny you a poor Cottage to ſhelter you from the ſtormy winter, and from the ſcorching ſummer? yea, doth he feed his enemies, and cloath his enemies, and protect his enemies, and provide for his enemies, which are the generation of his wrath and curſe, and will he not do as much for you, O ye of little faith? will he do ſo much for them that hate him, and will he not do as much for you that love him, doubtleſſe he will; will he feed the Ravens, and provide for the Oxe and the Aſſe, and cloath the graſſe of the field, and will he ſuffer you, who are his love, his joy, his delight, to ſtarve at his feet, for want of neceſſaries? Surely no.

But

But ſuppoſe you were under many real wants, yet certainly this very Conſideration, that the Lord is your portion ſhould quiet your hearts, and bear up your ſpirits bravely under them all. *Jerome* tells us of one *Dydimus*, a godly Preacher, who was blinde, *Alexander* a godly man coming to ſee him, asked him, whether he was not ſorely troubled and afflicted for want of his ſight: O yes, ſaid *Dydimus*, it is a very great affliction and grief to me; whereupon *Alexander* chid him, ſaying, Hath God given you the excellency of an Angel, of an Apoſtle, and are you troubled for that which rats and mice, and bruit beaſts enjoy? O Sirs, if God hath given you himſelf for a portion, then certainly 'tis a ſinful thing, a ſhameful thing, an unworthy thing, for you to be troubled, afflicted, and grieved, becauſe you want this and that worldly contentment and enjoyment, which God beſtows upon ſuch whoſe wickedneſſe hath debaſed

Iſa.1.2,3. debaſed them below the Oxe and the Aſſe, I mean, men of beaſtly ſpirits, and beaſtly principles, and beaſtly practiſes. Look, as *Benjamins* meſs was five times greater than his brethrens; ſo thoſe that have God for their portion have five thouſand times a greater portion than the wicked of the world whoſe portion only lies in periſhing trifles, and in tried vanities; and therefore there is no juſt reaſon, no Scripture-reaſon why they ſhould be afraid of wants. But

Gen.43.34

9. Ninthly, If the Saints have ſuch a great, ſuch a large, ſuch an all-ſufficient, ſuch an infinite, and ſuch an incomparable portion, as hath been made evident they have, O then away with all inordinate cares for the things of this life; O ſay to all vexing, waſting, diſtracting, and diſturbing cares, as *Ephraim* once ſaid to his Idols, *Get you hence, for what have I any more to do with you?* Chriſts counſel ſhould lie warm upon every mans heart

Hoſ.14.8.

that

hat hath God for his portion, *Take no thought, ſaying, what ſhall we eat? or what ſhall we drink? or wherewithall ſhall we be clothed?* and ſo ſhould the Apoſtles, *Caſt all your care on him, for he careth for you*: and ſo ſhould the Pſalmiſts alſo, *Caſt thy burden* (or as the Greek well turns it *thy care*) *upon the Lord, and he ſhall ſuſtain thee, he ſhall never ſuffer the righteous to be moved.* Some write, that Lions ſleep with their eyes open and ſhining; but the Lion of the Tribe of *Judah*, the Lord Jeſus Chriſt, who is the keeper of *Iſrael* never ſlumbers nor ſleeps, his eyes are alwayes open upon the upright, he ſtill ſtands Centinel for his peoples good, and therefore why ſhould inordinate cares eat up the hearts of Chriſtians? O Chriſtians, of all burthens the burthen of carking cares will ſit the heavieſt upon your ſpirits; there is no burthen that will bow you and break you like this; inordinate cares vex the heart, they divide the heart, they

Matth. 6. 31.

1 Pet. 5. 7.

Pſal. 55. 22.

ſcratch

1 Tim. 6. 10 ſcratch and tear the heart, th
pierce and wound the he
through and through with ma
ſorrows; inordinate cares will
Luk. 10. 40 ther crowd out Duties, as in *M*
tha, or elſe they will crowd i
Duties, and ſpoil Duties, as in t
Luke 8. 14. *the cares of the world ch*
the Word. Look, as *Pharaohs*
Gen. 41. 4. favoured lean kine eat up the f
ſo all inordinate ill-favoured ca
will eat up all thoſe fat and no
cares for God, for his glory, f
heaven, for holineſſe, for gra
for glory, for power againſt co
ruptions, for ſtrength to reſiſt te
ptations, and for ſupport and com
fort under afflictions, &c. wi
which the ſoul ſhould be fill
and delighted. Oh that yo
would for ever remember the
few things to prevent all inordi
nate, diſtruſtful, and diſtracti
cares.

1. Firſt, That they are a diſhono
and a reproach to the all ſufficie
cy of God, as if he were not ab
to ſupply all your wants, and t
anſw

nſwer all your deſires, and to ſuccour you in all your diſtreſſes, nd to deliver you out of all your alamities and miſeries, &c.

Secondly, Inordinate cares are diſhonour and a reproach to the mniſciency of God; as if your ants were not as well known to im as his own works, and as if he ad not a fixed eye upon all the raights and trials that lies upon ou, and as if he did not know e-ery burthen that makes you to roan, and did not behold every ffliction that makes you to ſigh, nd did not obſerve every tear hat drops from your eyes, &c. hereas his eye is ſtill upon you, Deut. 11.11,12. *But the Land whi-her ye go to poſſeſſe it, is a land of hils nd valleys, and drinketh water of the ain of heaven; a land which the Lord thy God careth for: the eyes of he Lord thy God are alwayes upon it, rom the beginning of the year unto he end of the year.* And do you hink that he will not have as

2.

Pſal.139: Pſal.40.5. Job 31.4. 2 Chron. 16.9, &c.

great a care, and as tender a regard of you who are his jewels, his treaſure, his joy, yea, who are the delight of his ſoul, and the price of his Sons blood?

3. Thirdly, Inordinate cares are a diſhonour and a reproach to the authority of God; as if the earth were not the Lords, and the fulneſſe thereof, and as if all creatures were not at his command and at his diſpoſe, whenas he is the great proprietary, and all is his by primitive right, and all the creatures are at his ſervice, and are ready at a word of command to ſerve where he pleaſeth, and when he pleaſeth, and as he pleaſeth and whom he pleaſeth.

Pſal. 24. 1. Pſal. 50. 10.

4. Fourthly, Inordinate cares are a diſhonour and a reproach to the mercy, bounty, and liberality of God; they proclaim God to be a hard Maſter, and not to be of ſo free, ſo noble, and ſo generous a ſpirit, as Scripture and the experi-

ences of many thouſands ſpeaks him to be. I have read of a Duke of *Millain*, that marrying his daughter to a ſon of *England*, he made a Dinner of thirty Courſes, and at every Courſe he gave ſo many gifts to every gueſt at the Table, as there were Diſhes in the Courſe: Here was rich and royal entertainment, here was noble bounty indeed; but this bounty is not to be named in the day wherein the bounty and liberality of God to his people is ſpoken of. Princes treaſures have been often exhauſted and drawn dry, but the treaſures of Gods bounty and liberality were never, nor never ſhall be exhauſted or drawn dry. O Sirs, you are as well able to tell the Stars of heaven, and to number the ſands of the Sea, as you are able to number up the mercies and favours of God that attends his people in one day, yea, that attends them in one hour of the day, or in one minute of an hour, ſuch is his liberality and bounty

Mercy & bounty is as eſſential to God, as light is to the Sun, or as heat is to the fire.

towards them. God is alway beſt, when he is moſt in the exe ciſe of his bounty and liberali towards his people; his favo and mercies ſeldome come ſing there is a Series, a concatenati of them, and every former dra on a future; yea, ſuch is the bou ty and liberality of God, that never takes away one mercy, b he hath another ready to lay in t room of it; as *Joſhuah* began ſhine before *Moſes* his candle wa put out; and before *Joſhuah* wen to bed, *Othniel* the ſon of *Ken* was riſen up to judge; *Eli* was no gathered to his Fathers, before *Sa muel* appeared hopeful; nor *Sam* was not taken away till *Rebecka* was ready to come in her ſtead The Jews have a ſaying, that ne ver doth there die any illuſtriou man, but there is another born a bright on the ſame day. But

5. Fifthly, Inordinate cares are reproach and a diſhonour to th fidelity of God, as if he were no

the faithful witneſſe, the faithful God, that hath bound himſelf by promiſe, by covenant, and by oath to take care of his people, and to provide for his people, and to look after the welfare of his people. God is that Ocean and Fountain from whence all that faithfulneſſe that is in Angels and men do iſſue and flow, and his faithfulneſſe is the rule and meaſure of all that faithfulneſſe that is in all created beings, and his faithfulneſſe is unchangeable and perfect: though the Angels fell from their faithfulneſſe, and *Adam* fell from his yet it is impoſſible that ever God ſhould fall from his. Gods faithfulneſſe is a foundation-faithfulneſſe, it is that foundation, upon which all our faith, hope, prayers, praiſes, and obedience ſtands; and therefore whoever is unfaithful, God will be ſure to ſhew himſelf a faithful God, in making good all that he hath ſpoken concerning them that fear him. I had rather, ſaid *Plutarch*, that men ſhould ſay,

Rev. 1.5. Ch. 3.14. Iſa. 49.7. 1 Cor. 1. 9. Ch. 10.13. 2 Theſ. 3.3. Heb. 10.23. Rev. 19.11. Heb. 6. 13. - 19.

there was never any ſuch perſon in the world as *Plutarch*, rather than ſay, that *Plutarch* is unfaithful men were better ſay, that there is no God, than to ſay that God is an unfaithful God; and yet this is the conſtant language of inordinate cares. O Sirs, Gods goodneſſe inclines him to make good
2 Pet. 1 4. promiſes, precious promiſes, and his faithfulneſſe engages him to make thoſe promiſes good; if the word be once gone out of his
Mat. 5. 18. mouth, heaven and earth ſhall ſooner paſſe away than one jot of that Word ſhall fail. Men ſay and unſay what they have ſaid, they often eat their words as ſoon as they have ſpoke them, but ſo will not God: This faithfulneſſe of God *Joſhua* ſtoutly aſſerts to the heighth; he throws down the Gantlet, and doth as it were chal-
Joſh. 23. 14, 15. lenge all *Iſrael* to ſhew but that one thing that God had failed them in of all the good things that he had promiſed. If God in very faithfulneſſe afflicts his people to make good

good his threatnings, O how much more in faithfulneſſe will he preſerve and provide for his people, to make good his promiſes? God hath never broke his word, nor crack't his credit by deceiving, or by compounding for one penny leſs in the pound, than what he hath promiſed to make good; God ſtands upon nothing more than his faithfulneſſe, and glories in nothing more than his faithfulneſſe, and yet all inordinate cares leaves a blot upon his faithfulneſſe. But Pſa. 119. 75.

Sixthly and laſtly, Inordinate cares are a reproach to the pity and compaſſion of God; they ſpeak out God to be a God of no pity, of no bowels, of no tenderneſſe, whereas God is all pities, all bowels, all compaſſions, all tenderneſſes, *Pſal.* 103. 13. *Like as a father pitieth his children, ſo the Lord pitieth them that fear him:* there is an Ocean of love and pity in a fathers heart to his children, and 6. Matth. 6. 32. Gen. 33. 13, 14.

there is much more in Gods t
his: Hence he is called the Fa
ther, by way of eminency; an
indeed originally and proper
there is no Father to him, there
no Father like him, there is no Fa
ther beſides him; and he is calle
the Father of all mercies, becau
all the mercies, all the pities, a
the bowels, all the compaſſion
that are in all the Fathers on earth
are but a drop of his Ocean, a
ſpark of his flame, a mite out o
his Treaſury. That Father tha
ſees his childe in want, and pities
him not, and pitying, if able, re-
lieves him not, forfeits the very
name of father, and may better
write himſelf monſter than man.
I have read of a young man, who
being at Sea in a mighty Storm,
was very merry, when all the paſ-
ſengers were at their wits end for
fear, &c. and when he was asked
the reaſon of his mirth, he an-
ſwered, that the Pilot of the Ship
was his father, and he knew that
ſuch was his fathers pity and com-
paſſion,

Ephes. 3.15 God is *pater miſerationum, tam pius nemo, tam pater nemo*, ſaith *Bernard.*

paſſion that he would have a care of him: O Sirs, whatever ſtorms the people of God may be in, yet ſuch is his pity and compaſſion towards them, that he will be ſure to have a care of them. The Lord is all that to his people, and will be all that to his people, yea, and infinitely more than that which *Iſis Mammoſa* was to the Egyptians, a God full of dugs; and whil'ſt he hath a breaſt there is no reaſon why his children ſhould fear the want of milk. That golden promiſe, *Heb.* 13. 5. were there no more, hath enough in it to ſteel and arm the ſoul againſt all inordinate cares. The Greek hath five Negatives, and may thus be rendered, *I will not, not leave thee, neither will I not, not forſake thee.* Five times, as one well obſerves, is this precious promiſe renewed, that we may ſuck and be ſatisfied with the breaſts of its conſolations, that we may milk out and be delighted with the abundance of its glory. O Sirs, ſhall

οὐ μή οὐ δὲ οὐ μή, Never, in no wiſe, in no caſe; whatever I do, I will not do this, whatever ſhift I make.

ſhall the word, the promiſe, the proteſt of a King arm us and chear us up againſt all inordinate cares and ſhall not the word, the promiſe, the proteſt of the King of Kings ſo often repeated much more arm us againſt all baſe diſtruſtful and diſtracting cares O Chriſtians, the remembrance of this bleſſed truth, that God is your portion, ſhould make you ſing care away, as that famous Martyr ſaid, *My ſoul is turned to her reſt, I have taken a ſweet nap in Chriſts lap, and therefore I will now ſing away care, and will be careleſſe, according to my name.* If the ſenſe of Gods being a mans portion will not burn up all thoſe inordinate cares that commonly fills his head, and that diſturbs, and diſtracts, and racks his heart, I profeſſe I cannot tell what will. 'Twas a ſtrange ſpeech of *Socrates*, a Heathen; Since God is ſo careful for you (ſaith he) what need you be careful for any thing your ſelves? But

John Carleſs in a Letter to Mr. *Philops. Acts and Mon. fol.* 1743, &c.

Tenthly,

Tenthly, If God be the Saints portion, than all is theirs. As he ſaid, *Chriſtus meus & omnia*, Chriſt is mine, and all is mine; ſo may a Chriſtian ſay, *Deus meus, & omnia mea*, God is mine, and all is mine. If God be thy portion, then heaven and earth are thine, then all the good, and all the glory of both worlds are thine, then all the upper and the nether ſprings are thine, 1 *Cor.* 3. 21. *All things are yours*; verſ. 22. *whether* Paul, *or* Apollo, *or* Cephas, *or the world, or life, or death, or things preſent, or things to come, all are yours.* The ſcope of the Apoſtle is not to ſhew that ſuch as are Saints, and have God for their portion have a civil and common intereſt in all mens earthly poſſeſſions; but it is to ſhew that all things are prepared, ordered, and ordained by God to ſerve the intereſt of his people, to work for the good of his people, and to help on the happineſſe and bleſſedneſſe of his people. All the gifts, and all the graces, and 10.

and all the experiences, and all t excellencies, and all the mercies the Miniſters of the Goſpel, wh ther they are ordinary or extr ordinary, are all for the inform tion, edification, confirmatio conſolation, and ſalvation of t Church, and all the good and a the ſweet of the creatures are to let out for the good of the peop of God, and for the comfort of t people of God, and for the en couragement of the people of Go all changes, all conditions, all oc currences ſhall be ſure *to work toge-*
Rom.8.28. *ther for their good* that have God for their portion. Whatever the pre-ſent poſture of things are, or what-ever the future ſtate of things ſhall be, yet they ſhall all iſſue in their good, in their profit, in their ad-vantage that have God for their portion. Look. as the wife com-municates in her husbands honour and wealth, and as the branches partake of the fatneſs and ſweet-neſſe of the root, and as the mem-bers derive ſenſe and motion from the

he head; ſo the Saints commu-
icate in all that good which in
God is communicable to them.
God is communicative, as the
ig-tree, the Vine, and the Olive
. O Sirs, if God be your por-
on, then every promiſe in the
Book of God is yours, and every
Attribute in the Book of God is
ours, and every Priviledge in the
Book of God is yours, and every
Comfort in the Book of God is
ours, and every Bleſſing in the
Book of God is yours, and every
Treaſury in the Book of God is
ours, and every Mercy in the
Book of God is yours, and every
Ordinance in the Book of God is
ours, and every Sweet in the
Book of God is yours; if God
e yours, all is yours. When *A-*
lexander asked King *Porus* (who
was then his priſoner) how he
would be uſed? he anſwered in
one word Βασιλικῶς, like a King:
Alexander again replying, Do you
deſire nothing elſe? No, ſaith he,
all things are in Βασιλικῶς, in this
one

Plutarch in Apophlegm.

one word, like a King: ſo
things are in this one word,
Lord is my portion; he that
God for his portion, hath
things, becauſe God is all thi
he is a good that contains all g
in himſelf; all the good that i
be found in honours, in riches,
pleaſures, in preferments, in h
band, in wife, in children,
friends, &c. is to be found on
and eminently in God; you ha
all in that great God that is t
Saints great all, *Col.* 3. 11. But

11. Eleventhly, If God be t
Saints portion, and ſuch a por
tion as I have at large diſco
vered him to be; then certain
ly God is no injurious portion
no miſchievous portion, no hurt
ful portion, no prejudicial portion
ſurely there can be no danger, no
hazard, no hurt in having God fo
a mans portion. O but often
times earthly portions do a grea
deal of hurt, a great deal of mi
chief, they ruine mens bodies, they
bla

aſt and blot mens names, and
ey lay men open to ſuch ſins,
nd ſnares, and temptations, that
r ever undoes their immortal
uls. O what a Trappan are
orldly portions to moſt men?
a, what fuel are they to corrup-
on? and how often do they lay
rſons open to deſtruction? *Eccleſ.*
13. *There is a ſore evil which I have*
n under the Sun, namely, riches kept
r the owners therefore to their hurt.
hough riches in themſelves are
ods bleſſings, yet through the
rruptions that are in mens hearts
ey prove weapons of wickedneſs,
d engines to evil: *There is a ſore*
l, the Septuagint reads it, *infirmi-*
s peſſima, a ſore diſeaſe; *Pagnin*
d *Arias Montanus* reads it *mala in-*
mitas, an evil diſeaſe; others
ad it, *languor peſſimus*, a ſore
eakneſs; the Hebrew word *Cho-*
li ſignifies ſuch a ſore evil as
cks cloſe, and is not eaſily remo-
d; they are kept a thouſand
houſand wayes for their hurt.
atimer in a Sermon before King
Edward

Edward the ſixth, tells a ſtory of a rich man, that when he lay upon his ſick bed, ſome told him that came to viſit him, that by all that were able to diſcern he was a dead man, he was no man for this world; as ſoon as ever he heard theſe words (ſaith *Latimer*) what muſt I die? ſaid the ſick man, ſend for a Phyſician; wounds, ſides, heart, muſt I die, and leave theſe riches behind me? wounds, ſides, heart, muſt I die, and leave theſe things behind me; and nothing elſe could be got from him but wounds, heart, ſides, muſt die, and leave theſe riches behind me? Do you think, Sirs, that riches were not kept for this man's hurt? without a peradventure in this mans heart was write the God of this preſent world.

And the ſame Father *Latimer* elſewhere ſaith, that if he had an enemy to whom it was lawful to wiſh evil, he would chiefly wiſh him great ſtore of riches, for then he ſhould never enjoy any quiet

A

s I have read of one *Pheraulas*, a oor man, on whom King *Cyrus* eſtowed ſo much that he knew ot what to do with his riches; eing wearied out with care in kee-ing of them, he deſired to live uietly, though poor, as he had one before, than to poſſeſs all hoſe riches with diſcontent; herefore he gave away all his ealth, deſiring onely to enjoy ſo uch as might relieve his neceſſi-es, and give him a quiet poſſeſſi-n of himſelf.

Queen *Mary* ſaid, when ſhe was ying, that if they ſhould open er when ſhe was dead, they ſhould nde *Calice* lying at the bottome her heart, implying, that the oſs of it broke her heart.

The Hiſtorian obſerves, that the iches of *Cyprus* invited the Ro-ans to hazard many dangerous ights for the conquering of

When the *Indians* had taken ome of the *Spaniards*, who made

gold their god, they filled the mouths with it, and ſo choake them, they melted their gold, a poured it down their throats, reſo ving that they ſhould have th fill of gold, who preferred go before the lives and ſouls of m How many millions of bodies a ſouls have the *Spaniards* deſtroy to poſſeſs themſelves of the rich of the Weſt-*Indies*? But let me little further ſhew you, how hur ful, how dangerous and pernicio earthly riches, earthly portio are oftentimes to their owners and this I ſhall do by a brief indu ction of theſe particulars.

1. Not only the Hiſtory of the ten perſecutions, but alſo all other Hiſtories do very ſtrongly evince this.

Firſt, Riches incourage and ad vantage perſons to make th ſtrongeſt and the ſtouteſt oppoſi on againſt any thing that is good rich perſons uſually are the grea eſt oppoſers both of religion an religious perſons, *James* 2. 6, 7. *B ye have deſpiſed the poor; do not ri men oppreſſe you, and draw you be the judgment-ſeats? Do not they bl*

ſphe

me that worthy Name by which ye called? and this you may ſee alſo the rich Citizens of *Jeruſalem*, in King *Herod*; & the very ſame rit you may run and read in the ibes and Phariſes, who were rich and the great men of the nes, and the very ſame oppoſing rit lives and works ſtrongly in hearts of many great ones this y. But

Secondly, Earthly portions do 2. range the heart from God, as u ſee in the prodigal, *Luke* 15. d in thoſe wealthy Monſters *ſay unto God, Depart from us, for deſire not the knowledge of thy ways: at is the Almighty that we ſhould t him? and what profit ſhould we e, if we pray unto him? Job* 21. 14, 15. But

Thirdly, As earthly portions do 3. nge the ſoul from God; ſo do often ſwell the ſoul, and up the ſoul. *Salvian* counts the rich mans inheritance; Pſ. 10. 1, 2, 3, 4, 5, 6, 7, &c. s minds ebbe and flow with

their means, their blood commonly rises with their outward good Pride, saith *Bernard*, is the mans Cousin, it blows him up like a bladder with a quill, it makes him grow secure, and so prepares him for sudden ruine; so that he may well sing his part with those sad souls, *What hath pride profited us, or what profit hath the pomp of riches brought us? All those things are past away like as a shadow, and as a post that passeth by*, Wisd. 5.8,9. But

4. Fourthly, Earthly riches commonly cast men into a deep sleep of security; thus they served *David* in that *Psal.* 30. 6, 7. and thus they served the fool in the Gospel *Luke* 12.16--22. and thus they served the old world; and so they did *Sodome* & *Gomorrah* afterward and so they did the two Kings *Midian*, *Zebah* and *Zalmunna*, and their Hosts, *Judg.* 8.11,12. and so they did the people of *Laish*, in *Judg.* 18.6--28. and so the people of plenty, and prosperity of the

Amos 1.12. to the 18. ponder the words.

here

emians caſt them into ſo great a ecurity, that they began to grow ery looſe and baſe in their lives, nd very cold and careleſſe in the ings of God, and in all their oul-concernments; inſomuch at many of their moſt pious and udent men did preſage, that cer-inly ſome horrible ſtorm would ddenly ariſe, and that ſome eadful tempeſt without all per-venture would beat upon them; nd accordingly it came to paſſe. *lexander* ſlew him whom he und aſleep on the watch; and od finding the *Bohemians* in a ep ſleep of ſin and ſecurity, he rought the devouring ſword up-n them. *Mercury* could not kill *rgus*, till he had caſt him into a ep, and with an inchanted rod oſed his eyes: No more can the evil or the World hurt any man, l by dandling of him on the ee of pr ſperi y, they come to ll him aſleep in the bed of ſecu-y. But

5. Fifthly, Earthly riches do
quently divert the ſouls of
from imbracing and cloſing
the golden ſeaſons and opportu
ties of grace. Riches are
thorns that choak the Word,
that make men barren and
fruitful under the Word. R
Acts 24. 24--ult. *Felix* had no leiſure to hear
Paul, though the hearing of a
mon might have ſaved his ſo
and made him happy in b
worlds; and the rich fool in
Luke 12. 15. to the 22. Goſpel was ſo taken up in pulli
down his Barnes, and in buildi
of them greater, and in beſtowi
of his fruits and his goods, th
he had no time to prevent the r
ine of his ſoul; and *Dives* was
Ch. 16. 19. to the end taken up with his riches, pom
ſtate, and with his royal appare
royal attendance, and royal fa
that he never minded heaven, n
never dreaded hell, til he did awa
with everlaſting flames about h
ears. *Sicily* is ſo full of ſweet flow
Diodorus Siculus. ers, that dogs cannot hunt there
and ſo what do all the ſweet pro

ſits, pleaſures, and preferments of this world, but make men loſe the ſcent of grace, the ſcent of glory, the ſcent of holineſſe, and the ſcent of happineſſe. 'Tis true, rich men will have their eating times, and their drinking times, and their trading times, and their ſporting times, and their ſleeping times, & that which is worſe, their ſinning-times, &c. But ah how rare is it to ſee rich men covet after hearing times, and praying times, and reading times, and meditating times, and mourning times, and repenting times, and reforming times: Rich men will have time for every thing, but to honour God, exalt Chriſt, obey the Spirit, love the Saints, attend Ordinances, and ſave their own immortal ſouls. O the time, the thoughts, the ſtrength, the ſpirits that rich men ſpend and conſume upon their riches, whil'ſt their precious ſouls lie a bleeding to death,

Some ſay, where gold grows, no plant will proſper; certainly, where riches bear the bell, no good, no grace will thrive or proſper.

death, and an eternity of miſe is poſting upon them. But

6. Sixthly, Earthly riches commonly load the ſoul with a multitude of cares, fears, griefs, and vexations, which do mightily diſturb the ſoul, diſtract the ſoul, yea, often rack, torture, and torment the ſoul. What if ſuch a friend ſhould be unfaithful to his truſt? what if ſuch a Ship ſhould miſcarry? what if ſuch an one ſhould break, that owes me ſo much? what if my title to ſuch a Lordſhip ſhould not prove good? what if flawes be found in my Evidences for ſuch and ſuch Lands? what if fire ſhould conſume my habitation? what if thiefs ſhould rob me of my treaſure? &c. and what do all theſe what's tend to but to break a mans heart in a thouſand pieces? But

7. Seventhly, Earthly riches many times are fuel for the greateſt and the groſſeſt ſins; as pride, oppreſſion

oppreſſion, revenge, cruelty, tyranny, gluttony, drunkenneſſe, wantonneſſe, and all manner of uncleanneſſe and filthineſſe: Riches are a Bawd to thoſe very ſins that require the largeſt ſtock to maintain them. Vices are more coſtly than vertues; vertue obſerves a mean, but vice knowes none; vice is all for extreams, witneſſe the prodigious wickedneſſe of theſe tim.s. But

Compare theſe Scriptures together, Pſal.73 1---13. Deut.32. 15,16,17. Jer.5.7,8. Hoſ.13.6. James 5.1. to Verſ. 7.

Eighthly, Earthly riches are many times reſerved as witneſſes againſt the rich in the great day of their account, *James* 5. 1, 2, 3. *Go to now ye rich men, weep and howl for the miſeries that ſhall come upon you: Your riches are corrupted, and your garments moth-eaten; your gold and ſilver is cankered, and the ruſt of them ſhall be a witneſſe againſt you, and ſhall eat your fleſh as it were fire; ye have heaped treaſure together for the laſt dayes:* The ruſt of the rich mans cankered gold and his moth-eaten apparel ſhall be brought in as dreadful wit-

8.

witneſſes againſt him in the great day. The Poet feigned *Pluto* to be the God of riches, and of hell too, as if they were inſeparable. By all theſe particulars you ſee how hurtful, how prejudicial earthly portions often prove to their owners.

O but now God is a portion that will never hurt a man, that will never harm a man, that will never in the leaſt prejudice a man. Among all the ſpirits of juſt men made perfect, there is not one to be found that will give in his witneſſe againſt this ſweet and bleſſed Truth that I have aſſerted; and among all the Saints on earth you ſhall not finde one, but will with both hands readily ſubſcribe to this glorious Maxime, *viz. That God is ſuch a portion, that hath never hurt them, that hath never harm'd them, yea, that he is ſuch a portion that hath done them good all their dayes, and ever upon whom they have lived, and by whom they have been maintained ever ſince they hung upon the breaſts.* Holy

Heb. 12. 22, 23.

Pſal. 22. 9.

Poly-

Polycarp hit it, when he ſaid, This ſixty eight years have I ſerved the Lord, and he never did me any hurt; and ſhall I now forſake him? Surely no. But now earthly riches, for the moſt part, do a world of miſchief and hurt to their owners. O the ſouls that earthly riches have pierced thorow and thorow with many ſorrows! O the minds that earthly riches have blinded! O the hearts that earthly riches have hardned! O the conſciences that earthly riches have benummed! O the wills that earthly riches have perverted! O the affections that earthly riches have diſordered! O the lives that earthly riches have corrupted! and O the ſouls that earthly riches have deſtroyed. But

Ninthly and laſtly, Earthly riches, for the moſt part, make men unwilling to die; O how terrible is the King of Terrours to the rich and the great ones of the world,

A great man wrote thus a little before his death, *Spes & fortuna valete.*

world, 1 *Sam.* 28.20. *Dan.* 5.1---7. And ſo *Henry Beauford*, that rich and wretched Cardinal, in the reign of *Henry* the ſixth, perceiving death at hand, ſpoke thus, Wherefore ſhould I die being ſo rich? if the whole Realm would ſave my life, I am able either by policy to get it, or by riches to buy it; fie, quoth he, will not Death be hired? will money do nothing? It is reported that Queen *Elizabeth* could not indure ſo much as to hear Death named; and *Sigiſmund* the Emperour, and *Lewis* the eleventh, King of *France*, ſtraitly charged all their ſervants, that when they ſaw them ſick, they ſhould never dare to name that bitter word Death in their ears. *Vitellius*, an Emperour of *Rome*, (a notorious glutton, as you may eaſily judge, by his having at one ſupper two thouſand fiſhes, and ſeven thouſand birds) when he could not flie Death, he made himſelf drunk, that he might not be ſenſible of the pangs of Death. 'Twas a very prudent and

Eraſmus hit it, when he ſaid, *Timor mortis pejor quam ipſa mors.*

and Chriſtian ſpeech of *Charles* the fifth to the Duke of *Venice*, who when he had ſhewed him the glory of his Princely Palace, and earthly Paradiſe, inſtead of admiring it or him for it, he only returned him this grave and ſerious *Memento*, *Hæc ſunt quæ faciunt invitos mori*, Theſe are the things which make us unwilling to die, &c. And by daily experience we finde that of all men wealthy men are moſt unwilling to die. O but now God is ſuch a portion as fits and diſpoſes the ſoul to die, yea, as makes the ſoul look & long for death, and that makes death more deſireable than life it ſelf. A man that hath God for his portion, that hath God in his armes, may well ſing it out with old *Simeon*, *Lord, let thy ſervant depart in peace, according to thy word, for mine eyes hath ſeen thy ſalvation*; and with *Paul*, *I deſire to be diſſolved, and to be with Chriſt*; and with the Church, *Make haſt, my beloved, and be thou like a Roe, or to a young Hart upon the*

Luk. 2. 25, 29, 30.

Phil. 1. 23.

the mountain of ſpices, Cant. 8. *ult.* and, *Come Lord Jeſus, come quickly*, Rev. 22. 20. Did Chriſt die for me, that I might live with him? I will not therefore deſire to live long from him; all men go willingly to ſee him whom they love, and ſhall I be unwilling to die, that I may ſee him whom my ſoul loves? Surely no. *Auguſtine* longed to die, that he might ſee that head that was once crowned with thorns. The dying words of my young Lord *Harrington* were theſe, *O my God, when ſhall I be with thee?* *Cyprian* could receive the cruelleſt ſentence of death with a *Deo gratias*; and holy *Andrew* ſaluted the Croſs on which he was to be crucified, ſaying, *Take me from men, and reſtore me to my Maſter*: And ſo *Lawrence Saunders*, when he was come to the ſtake at which he was to be burnt, he kiſſed it, ſaying, *Welcome the Croſſe of Chriſt, welcome everlaſting life.* But

12. Twelfthly, If God be the Saints portion, O then let the Saints ſtill think

think of God, and look upon God under this notion; A man that hath God for his portion ſhould alwayes have very high, noble, ſweet and precious thoughts of God: It becomes not thoſe that have God for their portion to be alwayes looking upon God as an angry God, or as a diſpleaſed Father, or as an incenſed Judge, or as an inraged enemy, or as a bitter friend. When God would make known his Name, his Nature, his Glory to *Moſes*, he proclaimes himſelf to be, *The Lord God, merciful, and gracious, long-ſuffering and abundant in goodneſſe and truth, keeping mercies for thouſands, forgiving iniquity, tranſgreſſion, and ſin.* And certainly to keep up ſuch precious thoughts and notions as theſe are of God, is that work of works that lies upon every mans hand that hath God for his portion. O Sirs, there is a very great aptneſſe and proneneſſe, even in thoſe that have God for their portion, to have black, dark, hard, diſmal, and dreadful thoughts

Exod. 34. 6,7.

Pſal. 77. & Pſa 88. Job 3. Pſal. 73. 11, 13, 13, 14.

thoughts and apprehenſions of God, as you may ſee in *Aſaph, Heman, Job, David, &c.* By nature we are as full of hard thoughts of God, as hell is full of ſinne: and where the heart is not mightily over-aw'd by the Spirit of God, and over-power'd by the grace of God there all manner of dark and diſmal apprehenſions of God abounds: Beſides, Satan knows very well, that our corrupt natures are made up of ſad and hard thoughts of God; and therefore he will uſe all his power and craft to blow up every ſpark (every hard thought of God) into a flame, eſpecially when outward troubles and inward diſtreſſes are upon us: what ſayes Satan, Do'ſt thou think that God loves thee, O Chriſtian, when he deals thus ſharply and ſeverely with thee? doth he pretend kindneſſe to thee, and yet hide his face from thee, and ſet thee up as a mark to ſhoot at? how can he be thy friend, who hath caſt thee down at thine enemies feet,

et, and given thee up into their
wes and jawes? how canſt thou
ink that he hath any pity and
mpaſſion towards thee, who
akes no better proviſion for
ee? what vanity is it to believe
at he will give thee a crown,
at denies thee a cruſt? and that
will give thee an houſe not
ade with hands, and yet ſuffer
ee to be turned out of houſe and
me? and that he will do ſo
uch for thee in another world,
ho doth ſo little for thee in this
rld? &c. And thus Satan takes
s opportunities to provoke cor-
pt nature, & to fill the ſoul with
rd thoughts of God. And cer-
inly, that Chriſtian is a very
eat ſtranger to his own heart,
at is not able to ſay from experi-
ce, that it is one of the higheſt
d hardeſt works in this world to
ep up good & gracious thoughts
God, to keep up honourable
d noble thoughts of God in a
fering condition, or under dark
d diſmal diſpenſations. O but

now thoſe that have God for their portion, they ſhould abandon and abhor all hard thoughts of God, yea, how ſevere ſoever the dealings of God are towards them, yet it is their duty and their glory to keep up very ſweet & precious thoughts of God. O Sirs, the more choice and honourable thoughts you keep up of God in your own ſouls, the more you will love the Lord, and the more you will delight in the Lord, and the more content and ſatisfaction you will take in the Lord. Such Chriſtians that take a pleaſure to be ſtill a repreſenting of God to themſelves in the moſt hideous, terrible, and amazing ſhapes, they kill their love and their joy, and they create a hell of torments in their own ſouls. Well, Chriſtians, let me put a cluſter of the Grapes of *Canaan* into your hands at once, and that by telling of you, that the more glorious & bleſſed thoughts you keep up in your ſouls of God, the more ſpiritual, the more fre-

Pſal. 73.1.

quent

nent, the more fervent; the more
undant, the more conſtant, and
e more unwearied you will be
the work of the Lord, and the
ore all your graces will be act-
, exerciſed, ſtrengthened, and in-
eaſed, yea, and the more your
idences for heaven will be clea-
d, your gracious experiences mul-
plied, your communion with
od raiſed, your way to glory fa-
litated, and all your ſufferings
weetned; & therefore never let no-
e & precious thoughts of God die
your ſouls: Though he frown
on thee, O Chriſtian, yet ſay,
e is thy portion; and though he
ides thee, yet ſay, he is thy por-
on; and though he corrects thee,
t ſay, he is thy portion; and
ough he deſerts thee, and carries
ſtrangely towards thee, yet ſay,
e is thy portion; and though he
atches many a mercy from thee,
t ſay, he is thy portion; and
ough he multiplies thy burthens
on thee, yet ſay, he is thy por-
on; and though he writes bitter

things againſt thee, yet ſay, he
thy portion; yea, though he ſhou
paſſe a ſentence of death up
thee, yet ſtill ſay, he is thy por
on: O Chriſtians, this wou
ſtill raiſe an heaven in your hea
if under all diſpenſations y
would ſtill look upon God as yo
portion, and live upon God
your portion. But

13. Thirteenthly, If God be a b
lievers portion, then never let a b
liever be afraid to die, or unwi
ling to die; let them be afraid
die that have onely the world fo
their portion here, and hell fo
their portion hereafter; but l
not a Saint be afraid of death th
hath for his portion the Lord
life: A man that hath God fo
his portion ſhould rather cou
death than tremble at it; he ſhou
rather ſweetly welcome it, th
turn his back upon it; for dea
to ſuch an one is but the way
paradiſe, the way to all heaven
delights, the way to thoſe eve
laſtin

See twenty Arguments in my *String of Pearls* to move you to be willing to die, from *pag.* 169. to *pag.* 212.

aſting ſprings of pleaſure that are t Gods right hand, the way to ife, immortality, and glory, and he way to a clear, full, conſtant nd eternal fruition of God. *Auuſtine* upon thoſe words, *Exod.* 3.20,21. *Thou canſt not ſee my face nd live*, makes this ſhort, but weet reply, *Then Lord let me die hat I may ſee thy face.* Death is a ridge that leads to the paradiſe f God; all the hurt that it can o is to bring a believer to a full njoyment of his portion. When *Modeſtus* the Emperours Lieutenant threatned to kill *Bazil*, he anwered, If that be all, I fear not, ea, your Maſter cannot more leaſure me, than in ſending me nto my heavenly Father, to hom I now live, and to whom I eſire to haſten. Old Alderman *ordan* uſed to ſay, That Death ould be the beſt friend he had in he world, and that he would wilingly go forth to meet it; or rather ſay with holy *Paul*, *O Death, here is thy ſting?* triumphing over it.

Pſal.16.ult

Bernard ſaith, that he heard his brother *Gerard*, when juſt in dying, rejoyce, and triumphingly ſay, *Jam mors mihi non ſtimulus ſed jubilus.*

it. What is a drop of vine
put into an Ocean of wine? wh
is it for one to have a rainy d
who is going to take poſſeſſion
a Kingdome? A Dutch Mart
feeling the flame to come to
beard, *Ah, ſaid he, what a ſmall*
is this, to be compared to the
to come? *Lactantius* boaſts of
braveneſſe of that ſpirit that
upon the Martyrs in his time;
children and women (not to ſpe
of men, ſaith he) do in ſilence
vercome their tormenters, and
fire cannot ſo much as fetch
ſigh from them. *John Noyes* too
up a fagot at the fire, and kiſſed
ſaying, *Bleſſed be the time that ever*
was born to come to this preferment
Never did Neckarchief becom
me ſo well as this chain, ſaid
lice Driver, when they faſtened h
to the ſtake to be burnt; Mr. *Bra*
ford put off his cap, and thanke
God, when the Keepers W
brought him word that he was
be burn't on the morrow; M
Taylor fetcht a frisk, when he wa
com

Act. & Mon. 813.

come neer the place where he was to ſuffer; *Henry* and *John* (two *Auguſtine* Monks) being the firſt that were burnt in *Germany*, and Mr. *Rogers* the firſt that was burnt in Queen *Maries* dayes, did all ſing in the flames; and be of good cheer, ſaid the woman-martyr to her husband that was to ſuffer with her; for though we have but an ill dinner on earth, we ſhall ſup with Chriſt in heaven: and what ſaid *Juſtine Martyr* to his murtherers, in behalf of himſelf and his fellow-martyrs, *You may kill us, but you can never hurt us.* Ah Chriſtians, how can you read over theſe choice inſtances, and not bluſh, and not be aſhamed to conſider what a readineſs, what a forwardneſſe, and what a noble willingneſs there was in theſe brave Worthies to die and go to heaven, and to be fully poſſeſt of their God, of their portion, whil'ſt you ſhrug at the very thoughts of death, and frequently put that day farre from you, and had rather with *Peter* fall

Mat. 17. 4. Phil. 1. 23. upon *building of Tabernacles*, then with *Paul*, *deſire to be diſſolved, and to be with Chriſt*. O Chriſtians, how juſtly may that father be angry with his child that is unwilling to come home? and how juſtly may that husband be diſpleaſed with his wife, who is unwilling to ride to him in a rainy day, or to croſſe the Sea to enjoy his company? and is not this your caſe? is not this juſt your caſe, who have God for your portion, and yet are unwilling to die, that you may come to a full enjoyment of your portion? But,

14. Fourteenthly and laſtly, If God be the Saints portion, then let all the Saints give all diligence to make this clearly and fully out to their own ſouls, that God is their portion. Next to a mans having God for his portion, 'tis the greateſt mercy in this world for a man to know, that God is his portion, and to be able groundedly to ſay with the Church, *The Lord is my*

2 Pet. 1. 5, 6, 7, 8.

portion

portion ſaith my ſoul. Now this is a work that may be done; I ſuppoſe there is never a believer on earth but may attain unto this perſonal evidence and certainty of knowledge, that God is his portion; expreſs promiſes ſpeaks out ſuch a thing as this is, *Zech.* 13. 9. *They ſhall call upon my Name, and I will hear them; I will ſay, it is my people, and they ſhall ſay, it is my God*: ſo *Ezek.* 24. 30. *Thus ſhall they know that I the Lord their God am with them, and that they, even the houſe of* Iſrael *are my people, ſaith the Lord*; Pſal. 9. 18. *For the patient abiding of the meek ſhall not be forgotten for ever.* God will as ſoon put the faith of reliance, and the faith of aſſurance to a bluſh, as he will put the faith of expectance to a bluſh; *Pſal.* 22. 26. *The meek ſhall eat and be ſatisfied, they ſhall praiſe the Lord that ſeek him; your heart ſhall live for ever*: Firſt or laſt, ſuch as ſeek him ſhall have ſuch an anſwer of their prayers, as ſhall turn their prayers into praiſes, and their petitions into thankſ-

Heb. 10. 37. Μικρὸν ὅσον, ὅσον. Here are two Diminutives in the Greek, a little, little while, to note, that God will not in the leaſt delay his coming to his people.

thanksgivings; *Pſal.* 84. 11. *The Lord will give grace and glory, and no good thing will he with-hold from them that walk uprightly.* God will be an univerſal, all-ſufficient, and ſatisfactory good to them that walk uprightly; the Lord is as full of goodneſs as the Sun is full of light, and he will as freely, and as fully, and as impartially communicate his goodneſſe to them that walk uprightly, as the Sun doth her light both to the juſt and the unjuſt. As under the name of no good thing will he with-hold, all temporal good things are to be underſtood; ſo under the name of grace all ſpiritual good things are to be underſtood; and under the name of glory all eternal good things are to be underſtood. And now if God will give all ſpiritual and all eternal good things to his people, how can he then but ſooner or later give a cleer and ſatisfactory evidence into his peoples boſomes, that he is their portion? And not onely expreſs promiſes, but

Matth. 5. 45.

but alſo the graces of the Spirit and the teſtimony of the Spirit confirms the ſame thing; the language of every ſaving grace is this, The Lord is thy portion, O thou believing ſoul; and the language and teſtimony of the Spirit is the ſame, *Rom.* 8. 15. *Ye have received the ſpirit of adoption, whereby we cry, Abba, Father.* Verſ. 16. *The Spirit it ſelf beareth witneſſe with our ſpirits, that we are the children of God.* Shall an inſtinct in nature teach young ones to know their Damms, and ſhall not the Spirit of God by a divine inſtinct teach the Saints to know God to be their God, and to be their portion alſo? Surely yes; though this or that particular Chriſtian may go to his grave without a ſatisfactory evidence in his own boſome, that God is his portion, yet in an ordinary courſe at firſt or laſt God doth give his people ſome aſſurance that he is their portion, yea, rather than they ſhall always live or die without aſſurance of their ſalvation; and

and that he is their portion, he will work a miracle to aſſure them of his love.

I have both heard and read of a rare ſtory of Mrs. *Honywood* a famous profeſſor of the Goſpel, and one that for many years together lay under the burthen of a wounded ſpirit, and was much troubled in mind for want of aſſurance that God was her portion, and that ſhe ſhould be ſaved from wrath to come: at length there came a godly Miniſter to her, who indeavoured to ſettle her faith and hope in Chriſt; and preſſing many Goſpel-promiſes upon her, ſhe took it with a kinde of indignation and anger that he ſhould offer to preſent any promiſes to her, to whom (as ſhe thought) they did not belong; and having a *Venice*-glaſſe in her hand, ſhe held it up, and ſaid, Speak no more to me of ſalvation, for I ſhall as ſurely be damn'd, as this poor brittle glaſſe ſhall be broke againſt the wall, throwing

throwing it with all her force to break it; but it ſo pleaſed God, that by a miraculous providence the glaſſe was preſerved whole; the Miniſter beholding the miracle, took up the glaſſe, and ſaid unto her, *Behold, God muſt work a miracle for you before you will believe*: and for ever after that day ſhe had very ſtrong aſſurance of her ſalvation, and that God was her portion, and ſo lived and died in a ſweet and comfortable ſenſe of the love and favour of God.

Now to provoke you to labour with all your might to attain to a clear, perſonal, ſatisfactory evidence in your own boſomes, that God is your portion; do but ſeriouſly conſider and lay to heart the rare and ſingular advantages that will redound to your ſouls by this meanes I ſhall onely touch upon ſome, by which your ſelves may gueſſe at others.

First, By this means your hearts will 1.

will come to be fixed, ſetled, and eſtabliſhed: A mans ſoul never comes to be fixed and ſetled, by knowing in the general that God is the Saints portion, but by a perſonal evidence and certainty of knowledge that he is his particular portion: whil'ſt a mans particular propriety is unſetled, all is unſetled in his ſoul; but when a mans particular propriety is ſetled, when he can ſay, this God is my God, and the Lord is my portion, then all is ſetled, then all is at peace in the ſoul. A man that hath God for his portion, if he do not know it, will ſtill be like a Ship at ſea in the midſt of a ſtorm, toſt here and there, and now rowling on one ſide, and then on the other, and never quiet, never lying ſtill; but a man that hath God for his portion, and knows it, he is like a Ship in a good Harbour that lies quiet and ſtill, yea, he is like Mount *Zion* that cannot be removed. But

Pſa. 57.7. Pſ.108 1. Pſal.112. 7.

Secondly,

Secondly, A clear, perſonal evidence that God is a mans portion till rid his ſoul of all ſinful doubts. O Chriſtians, now your hearts are as full of doubts, as hell is full of darkneſſe; one day you doubt whether your graces are true, and another day you doubt whether your comforts are true; now you doubt of your Saintſhip, and anon of your Sonſhip, and then of your Heirſhip; ſometimes you doubt of your communion with God, ſometimes you doubt of your acquaintance with God, and ſometimes you doubt of your acceptance with God; one hour you doubt of the favour of God, and the next hour you doubt of your acceſſe to God: And as it is thus with you, ſo it will be thus with you, till you come to have ſome clear ſatisfaction in your own ſpirits, that God is your portion. O Chriſtians, had you but once a perſonal evidence in your own boſomes that God is your portion, all thoſe doubts that are bred

2.

Luke 24. 14 15.

bred and fed by ignorance and u
belief, and that rob the ſoul of
joy comfort, and content, and th
render men Babes in Chriſtiani
and that caſt reproach upon G
Chriſt, and the Promiſes, &c.
that do moſt gratifie and adva
tage Satan to tempt and try yo
ſouls, would vaniſh and diſpe
as the Clouds do before the S
when it ſhines in its brightneſ
till a Chriſtians eyes be opened
ſee God to be his portion, his he
will be full of doubts and perple
ities. Though *Mary Magdal*
John 20. 13,14,15,16. was very neer to Chriſt, yet ſ
ſtands ſighing, mourning, a
complaining, *That they had ſtolen*
way her Lord. A Chriſtian ma
have God for his portion, yet t
he comes to ſee God to be his por
tion he will ſpend his dayes i
ſighing, mourning, and complai
ing: O Chriſtians, till you com
to ſee God to be your portion
your doubts will lie down wi
you, and riſe with you; they wi
talk with you, and walk with yo
t

till they make your lives a very hell. 'Twas an excellent expreſſion of *Luther*, The whole Scripture (ſaith he) doth principally aim at this thing, That we ſhould not doubt, but that we ſhould hope, truſt, and believe that God is a merciful, bountiful, and gracious God to his people; And what will bring a mans heart over to anſwer to this bleſſed aime of the Scripture? certainly nothing below an aſſurance, that God is his portion. It was a noble reſolution of bleſſed *Bradford*, who in one of his Epiſtles, ſaith thus, *O Lord ſometimes methinks I feel it ſo with me, as if there were no difference between my heart and the hearts of the wicked; my mind is as blind as theirs, and my will as ſtout, ſtubborn, and rebellious as theirs, and my affections as much diſordered as theirs, and my conſcience as much benummed and ſtupified as theirs, and my heart as hard and flintie as theirs, &c. ſhall I therefore conclude, that thou art not my father? nay, I will gather reaſon otherwiſe* (ſaith he) *I do be-*

believe thou art my Father, I will co
unto thee, that thou mayeſt enlight
this blind mind of mine, and bend a
bow this ſtout and ſtubborn will of mi
and that thou mayeſt put order i
theſe diſordered affections of mine, a
that thou mayeſt put life and quickn
into this ſtupified and benummed co
ſcience of mine, and that thou may
put ſoftneſſe and tenderneſſe into th
hard and flintie heart of mine; And thus he nobly reaſoned himſelf and believed himſelf out of all hi fears and doubts. There is n ſuch way for a man to be rid o all his doubts, as to live in th ſight and faith of this truth, tha God is his portion.

Plutarch reports of one, who would not be reſolved of hi doubts, becauſe he would not loſe the pleaſure in ſeeking for reſolution, like to him that would no have his Phyſician to quench th thirſt he felt in his Ague, becauſe he would not loſe the pleaſure o drinking; and like thoſe tha would not be freed from their ſins,

be-

ecauſe they would not loſe the
leaſure of ſinning: But I hope
etter things of all thoſe that have
od for their portion, than to find
em in love with their doubts, or
be unwilling to be rid of their
oubts. Next to a mans going
hell, it is one of the greateſt af-
ictions in the world for a man al-
ayes to live in doubts about his
oing to heaven; Next to damna-
on it is one of the greateſt trou-
es that can attend a Chriſtian to
alwayes exerciſed and perplex-
with doubts about his ſalvation;
ext to being damn'd, 'tis the hell
hells to live in continual fears
damnation: Now the onely
y to prevent all this, is to
ow that God is your portion.
ut

Thirdly, A clear, perſonal evi- 3.
ence, that God is a mans portion,
ll exceedingly ſweeten all the
ſſes, loſſes, and changes that
ll attend him in this world.
Habakkuk knew that God was the
od of his ſalvation, and that he

was his portion, and therefore
Hab. 3. 17, 18. rejoyees *though the Fig-tree did*
bloſſome, and though there were no fr
in the vines, and though the labour
the olive did fail, and the fields did y
no meat, and the flocks were cut off fr
the fold, and there were no herd in
ſtalls: And the ſame noble temp
was upon thoſe Worthies, in *He*
10. 34. *They took joyfully the ſpoili*
of their goods, knowing in themſelves th
they had in heaven a better and an ab
ring ſubſtance; they took joyfull
the ſpoiling of their earthly po
tions, being well aſſured in the
own ſouls that they ſhould enjo
an heavenly portion, an everlaſtin
1 Cor. 5. 6. to the 12. portion. And ſo the Apoſtle
knew that they had an houſe no
made with hands, eternal in th
heavens; and this carried them
bravely thorow honour and diſho
nour, thorow evil report and goo
report, and thorow all weakneſſes
ſickneſſes, diſtreſſes, wants, dan
gers, and death; and this mad
their heavy afflictions light, an
2 Cor. 4. 16, 17, 18. their long afflictions ſhort, an
thei

heir bitter afflictions ſweet; this
as that tree which being caſt in
he waters of *Marah* made them
weet; and this was that that did
nſling all their croſſes, loſſes, and
eproaches, and that made them
ejoyce and ſing under thoſe very
urthens and trials that would
ave broke the necks, backs, and
earts of others. When a man
ath a clear perſonal evidence that
od is his portion, then no out-
ard changes will make any con-
iderable change in him. Though
aban had changed *Jacobs* wages
en times, yet *Jacob* was *Jacob* ſtill;
et times change, and men change,
nd Powers change, and Nations
hange, yet a man that hath God
or his portion, and knows it, will
ever change his countenance, nor
hange his Maſter, nor change his
ervice, nor change his work, nor
hange his way; under all chan-
ges he will ſtill be *(ſemper idem)* al-
wayes the ſame. Many great and
readful changes paſt upon *Joſeph*,
ut yet under all *Joſephs howſe abode*
in

Exod. 15. 23, 24, 25.

Acts 5. & Ch. 16.

Gen. 31. 7.

Gen. 49. 23, 24.

in ſtrength. When a man kno
that God is his portion, whate
changes may paſſe upon him,
his bowe will ſtill abide in ſtreng
Marcellus the Pope would
change his name, according to
cuſtome of other Popes, to ſh
his immutability, and that he
no changeling; but how ma
are there in theſe dayes, who we
look't upon as better men, wh
have changed their names, the
notes, their coats, their principl
their practiſes, and all for worldl
advantages: theſe changelin
that change from better to worſe
and from naught to be ver
naught, yea ſtark naught, are th
worſt and naughtieſt of men, an
deſerve to be hang'd in chains
and certainly when the wrath o
God breaks forth, theſe change-
lings ſhall be as ſtubble before it
God abhors none as he doth thoſe
who run from him to ſerve other
lord[illegible] and who gad about to
chang[illegible] their way, *Jer.* 2. 36, 37.
Why gaddeſt thou about ſo much to
change

Mal. 4. 1.
Heb. 10. 38.

change thy way? thou alſo ſhalt be aſhamed of Egypt, as thou waſt aſhamed of Aſſyria; yea, thou ſhalt go forth from him, and thine hands upon thine head; for the Lord hath rejected thy confidences, and thou ſhalt not proſper in them. There is nothing that will keep a man from apoſtacy, and from making a detection from God, his wayes, his worſhip, his glory, &c. like a bleſſed perſwaſion, that God is his portion, 2 *Pet.* 1.5--11. But

Fourthly, A clear perſonal evidence that God is a mans portion will exceedingly raiſe and advance the comfort and joy of a mans heart; 'tis not meerly my having of God for my portion, but 'tis my ſeeing, 'tis my knowing, 'tis my fruition of God as my portion, that is the true ſpring of all delight, comfort, and conſolation. When a mans intereſt in God is clear, then all the precious promiſes will be full wells of ſalvation, and full breaſts of conſolation 4.

2 Pet. 1. 4. Iſa. 12. 3. Ch. 66. ■ Without delight the ſoul cannot live; take away all delight, & the ſouldies, ſaith *Auguſtine.*

ſolation to him, but till then they will be but as dry breaſts, as barren Heaths, as a fruitleſſe Wilderneſſe, and as empty Wells; whil'ſt a man is doubtful whether God be his God, 'tis certain that the ſpring of joy and comfort will run low in his ſoul, whil'ſt a man lives in fear that his title and intereſt is not good, how can he rejoyce? When a mans intereſt in God is clear, then his heaven of joy begins: a man that hath God for his portion, and knows it, cannot but live in a paradiſe of joy, and walk in a paradiſe of joy, and work in a paradiſe of joy, and eat in a paradiſe of joy, and recreate himſelf in a paradiſe of joy, and reſt in a paradiſe of joy; he cannot but have an heaven of joy within him, and an heaven of joy about him, and an heaven of joy over him; all his looks will ſpeak out joy within, and all his words will ſpeak out joy within, and all his works will ſpeak out joy within, and all his wayes will ſpeak out joy within.

I remember a notable ſaying of one, How ſweet was it to me of a ſudden to be without thoſe ſweet vanities! and thoſe things which I was afraid to loſe, with joy I let go, for thou who art the true and only ſweetneſs, didſt caſt out thoſe from me, and inſtead of them didſt enter in thy ſelf, who art more delightful than all pleaſure, and more clear than all light. When a mans intereſt in God is clear, his joy will be full; when a man is happy, and knows it, he cannot but rejoyce; when a man hath God for his portion, and knows it, all the world cannot hinder the ſtrong conſolations of God from riſing high in his ſoul: Why have the Saints in heaven more joy and delight than the Saints on earth, but becauſe they have a clearer and a fuller knowledge of their intereſt and propriety in God than the others have? The knowledge of a mans propriety in God is the comfort of comforts: propriety makes every comfort a pleaſureable

Auguſt. in his Confeſſions.

Joh. 16.24

able comfort, a delightful comfort. When a man walks in a fair Meadow, and can write *Mine* upon it, and into a pleaſant Garden, and can write *Mine* upon it, and into a fruitful Corn-field, and can write *Mine* upon it, and into a ſtately Habitation, and can write *Mine* upon it, and into a rich Myne, and can write *Mine* upon it, O how doth it pleaſe him? how doth it delight him? how doth it joy and rejoyce him? Of all words this word *Meum* is the ſweeteſt and the comfortableſt: Ah, when a man can look upon God, and write *Meum*; when he can look upon God, and ſay, This God is my God for ever and ever; when he can look upon God, and ſay, this God is my portion; when he can look upon God, and ſay with *Thomas*, *My Lord and my God*, how will all the ſprings of joy riſe in his ſoul! O who can but joy to be owner of that God that fills heaven and earth with his fulneſſe? who can but rejoyce to have him for

John 20.

for his portion, in having of whom he hath all things, in having of whom he can want nothing. The ſerious thoughts of our propriety in God will add much ſweet to all our ſweets, yea, it will make every bitter ſweet; when a man ſeriouſly thinks it is my God that cheares me with his preſence, it is my God that ſupports me with his power, it is my God that guides me by his counſel, it is my God that ſupplies me with his goodneſſe, and it is my God that bleſſes all my bleſſings to me; it is my God that afflicts me in love, it is my God that hath broken me in my eſtate, and in my credit, it is my God that hath ſorely viſited ſuch a child, it is my God that hath paſt a ſentence of death upon ſuch a friend, it is my God that hath thus ſtraitned me in my liberty, and it is my God that hath thus caſt me down at my enemies feet, &c. how doth theſe thoughts cheer up the ſpirit of a man, and make every bitter ſweet, and every burthen light unto him.

A beautiful face is at all times pleaſing to the eye, but then eſpecially when there is joy manifeſted in the countenance; joy in the face puts a new beauty upon a perſon, and makes that which before was beautiful to be exceeding beautiful, it puts a luſtre upon beauty; and ſo doth holy joy put a divine beauty and luſtre upon all the wayes of God, and upon all the people of God; and therefore it highly concerns all Chriſtians, as they would have an heavenly beauty, luſtre, and glory upon them, to rejoyce, and that they may rejoyce, it doth as highly concern them to know their intereſt and propriety in God. But

5. Fifthly, A clear perſonal evidence that God is a mans portion will very much raiſe him in his communion with God, and exceedingly ſweeten his fellowſhip with God; there are no Chriſtians on earth that have ſuch high, ſuch choice, ſuch free, ſuch full, ſuch ſweet,

1 John 1.1, 2,3,4. 2Cor.13.14 Mans *ſummum bonum*

ſweet; and ſuch uninterrupted communion with God, as thoſe that have a clear ſight of their intereſt and propriety in God. The Spouſe in that Book of *Solomons Song*, again, and again, and again ſings and ſounds out her propriety and intereſt in Chriſt, *Cant.* 2. 16. *My beloved is mine, and I am his:* Cant. 6. 3. *I am my beloveds, and my beloved is mine:* Cant. 7. 10. *I am my beloveds, and his deſire is towards me.* Now mark, how doth the ſenſe of this her propriety in Chriſt work? why it works very highly, very ſtrongly, very inflamingly, very affectionately; *Cant.* 1. 2, 3, 4. *Let him kiſſe me with the kiſſes of his mouth, for thy love is better than wine: Becauſe of the ſavour of thy good ointments, thy Name is as ointment poured forth, therefore do the Virgins love thee. Draw me, we will run after thee: the King hath brought me into his chambers; we will be glad and rejoyce in thee, we will remember thy love more than wine: the upright love thee.* Verſ. 13. *A bundle of myrrhe is my*

ſtands in his communion with God, as Scripture and experience evidences. Pſa. 144. 15 My God and I am good company, ſaid famous Dr. *Sibs.*

my beloved unto me; he ſhall lie all night betwixt my breaſts. Chap. 2. 3, 4, 5, 6. *As the apple-tree among the trees of the wood, ſo is my beloved among the ſons, I ſate down under his ſhadow with great delight, and his fruit was ſweet unto my taſte: He brought me to the Banqueting-houſe, and his Banner over me was love. Stay me with flagons, comfort me with apples, for I am ſick of love: His left hand is under my head, and his right hand doth imbrace me.* And Chap. 7. 5. *The King is held in the galleries.* The Spouſe had a clear ſight and a deep ſenſe of her intereſt and propriety in Chriſt, and O how high, how cloſe, how full, how ſweet is ſhe in her communion and fellowſhip with Chriſt! 'tis the ſight and ſenſe of propriety and intereſt that heightens and ſweetens that communion that is between husband and wife, father and child, brother and ſiſter, and friend and friend, ſo 'tis the ſight and ſenſe of a mans propriety and intereſt in God that heightens and ſweetens his communion and fel-

fellowſhip with God. A clear ſight of a mans intereſt and propriety in God will exceedingly ſweeten every thought of God, and every appearance of God, and every taſte of God, and every ſmile of God, and every communication of God, and every ordinance of God, and every work of God, and every way of God; yea, it will ſweeten every rod that is in the hand of God, and every wrinkle that is in the face of God; a man that ſees his intereſt in God will hang upon him, and truſt in him, though he ſhould write never ſuch bitter things againſt him, and though he ſhould deal never ſo ſeverely with him, yea, though he ſhould ſlay him, as you may ſee in *Job* 13. 15. He hit it, who ſaid, A man whoſe ſoul is converſant with God ſhall finde more pleaſure in the Deſart and in death, than in the Palace of a Prince. *Urbanus Regius* having one dayes converſe with *Luther*, ſaid, It was one of the ſweeteſt dayes that ever he had in all his life:

Pſal. 139. 17, 18.

Adam in vit. Regii, p. 78.

life: But if one dayes communion with *Luther* was ſo ſweet; O how ſweet muſt one dayes communion with God be! and therefore as ever you would have high, and full, and ſweet communion with God, keep up a clear ſight, a bleſſed ſenſe of your intereſt and propriety in God. But

6. Sixthly, A clear perſonal evidence that God is a mans portion is a mans all in all. O Sirs, this is the life of your lives, and the life of your prayers, and the life of your praiſes, and the life of your confidences, and the life of your mercies, and the life of your comforts, and the life of your hopes, &c. A clear ſight of your propriety in God is the very life of promiſes, the life of Ordinances, the life of Providences, the life of experiences, and the life of your gracious evidences; it is a pearl of price, it is your Paradiſe, it is Manna in a wilderneſſe, it is water out of a Rock, it is a cloud by day, and

and a pillar of fire by night; it is *Jacobs* ladder, it is a ſalve for every ſore, it is phyſick for every diſeaſe, it is a remedy againſt every malady, it is an anchor at Sea, and a ſhield on ſhore, it is a ſtar to guide you, a ſtaff to ſupport you, a ſword to defend you, a Pavilion to hide you, a fire to warm you, a banquet to refreſh you, a City of refuge to ſecure you, and a Cordial to cheer you; and what would you have more? But

Seventhly and laſtly, A clear perſonal evidence that God is a mans portion will exceedingly ſweeten the thoughts of death, and all the approaches of death, and all the warnings and forerunners of death unto him; it will make a man look upon his laſt day as his beſt day, it will make a man look upon the King of terrours as the King of deſires, it will make a man laugh at the ſhaking of the ſpear at the ſounding of the trumpet, at the confuſed noiſe of the battel, at 7. Eccleſ. 7.1. Job 18.14.

garments rowled in blood, at the sighs and groans of the wounded, and at the heaps of the slain. 'Twas the Martyrs clear sight of their interest and propriety in God that made them complement with lions, and dare their persecutors, and to kisse the stake, and to sing and clap their hands in the midst of the flames, and to tread upon hot burning coals as upon beds of roses, and divinely to triumph over their tormenters; 'twas this that made the primitive Christians ambitious of Martyrdome; and that made them willingly and cheerfully lay down their lives, that they might *Eliah*-like mount to heaven in fiery Chariots. A man that sees his propriety in God, knowes that death shall be the Funeral of all his sins, sorrows, afflictions, temptations, desertions, oppositions, vexations, oppressions, and persecutions, and he knows that death shall be the resurrection of his hopes, joyes, delights, comforts, and contentments,

ments, and that it ſhall bring him to a more clear, full, perfect, and conſtant enjoyment of God; and this makes him ſweetly and triumphingly to ſing it out, *O death, where is thy ſting? O grave, where is thy victory?* 1 *Cor.* 15. 35, 36, 37. And O that theſe ſeven Conſiderations might prevail with all your ſouls to be reſtleſſe, till you have in your own boſomes clear and full ſatisfaction, that God is your portion: Now this laſt Inference leads me by the hand to an uſe of trial and examination. O Sirs, if God be the Saints portion, the believers portion, how highly doth it concern every one that looks upon himſelf, as a Saint, or as a believer, to ſearch, try, and examine whether God be his portion, or no?

Queſt. But you will ſay, how ſhall we know, whether God be our portion, or no? O, were all the world a lump of gold, and in our hands to diſpoſe of, we would give it to know, that God is our portion; O the knowledge of this would be as

life from the dead, it would crea
an heaven in our hearts on th
ſide heaven, it would preſently p
us into a paradiſe of pleaſure an
delight; but ſtill the queſtion i
how ſhall we know it? 'tis a
eaſie thing to ſay, that God is ou
portion; but how ſhall we come i
fallibly to know, that God is ou
portion?

Now to give clear and full ſatiſ
faction to this great and weighty
Queſtion, I ſhall give in theſe fol
lowing Anſwers, by which you
may certainly and undoubtedly
know, whether God be your por
tion, or no.

1. Firſt, If God be thy portion, then thou haſt very ſweet, precious, high and honourable thoughts of God, then thy thoughts will ſtill be running out after God, and thy meditations of him will be ſweet; a man

Lord, ſaith *Auſtine*, the more I meditate on thee, the ſweeter thou art unto me. *Hierome* calls meditation his paradiſe. And *Theophylact* calls it the very gate and portal by which we enter into glory. To think is to live, ſaith *Cicero*.

man that hath God for his portion is alwayes beſt, when his thoughts and meditations are running out moſt after God, *Pſal.* 104. 34. *My meditation of him ſhall be ſweet, I will be glad in the Lord*, Pſal. 63. 5, 6. *My ſoul ſhall be ſatisfied, as with marrow and fatneſſe, and my mouth ſhall praiſe thee with joyful lips: When I remember thee upon my bed* (or *beds*, as the Hebrew hath it; *David* never bedded at home nor abroad, here nor there, but ſtill his thoughts were running out to God) *and meditate on thee in the night-watches.* Pſal. 139. 17, 18. *How precious alſo are thy thoughts unto me, O God? how great is the ſum of them? If I ſhould count them, they are more in number than the ſand: when I awake I am ſtill with thee.* The Pſalmiſt had very frequent, high, precious, and honourable thoughts of God, he valued nothing at ſo high a rate as ſweet and noble thoughts of God, and of his power, wiſdome, goodneſſe, faithfulneſſe, and graciouſneſſe, &c. *David* had ſuch

precious thoughts of God, and ſuch great and glorious thoughts of God, and ſuch infinite and innumerable thoughts of God, that he was as well able to number the ſands of the Sea, as he was able to number them up: *And when I awake I was ſtill with thee*; He was ſtill a contemplating upon God, he did fall aſleep with precious thoughts of God, and he did awake with precious thoughts of God; he did riſe up with precious thoughts of God, and he did lie down with precious thoughts of God; he did go forth with precious thoughts of God, and he did return home with precious thoughts of God. Take a Chriſtian when he is himſelf, when he is neither under ſad deſertions, nor black temptations, nor great afflictions, and he can as ſoon forget his own and his fathers houſe, the wife of his boſom, the fruit of his loynes, yea, he can as ſoon forget to eat his bread, as he can forget his God.

When

When *Alexander* the Great had overthrown *Darius*, King of *Perſia*, he took among the ſpoils a moſt rich Cabinet full of the choiceſt jewels that were in all the world; upon which there riſe a diſpute before him, to what uſe he ſhould put the Cabinet, and every one having ſpent his judgment according to his fancy, the King himſelf concluded, that he would keep that Cabinet to be a Treaſury to lay up the books of *Homer* in, which were his greateſt joy and delight. A ſanctified memory is a rich Cabinet full of the choiceſt thoughts of God; 'tis that rich Treaſury wherein a Chriſtian is ſtill a laying up more and more precious thoughts of God, and more and more high and holy thoughts of God, and more and more honourable and noble thoughts of God, and more and more awful and reverend thoughts of God. and more and more ſweet and comfortable thoughts of God, and more and more tender and compaſſionate

Pſa. 25.1. Pſ.86.4. Pſal.143.8. *Baſil* calls meditation the Treaſury, where all graces are locked up

paſſionate thoughts of God, &c. Take a Chriſtian in his ordinary courſe, and you ſhall finde that where-ever he is his thoughts are running out after God, and about what ever he is his thoughts are ſtill a running out after God; and into what company ſoever he is caſt, whether they are good or bad, yet ſtill his thoughts are running out after God, &c.

Look, as an earthly minded man hath his thoughts and meditations ſtill exerciſed and taken up with the world, as you may ſee in *Haman*, whoſe heart and thoughts were taken up with his honours, preferments, riches, wife, children, and friends, &c. *Eſth.* 5.10, 11, 12. *Nevertheleſſe* Haman *refrained himſelf, and when he came home he ſent and called for his friends and* Zereſh *his wife: And* Haman *told them of the glory of his*

The thoughts and hearts of the people of *Conſtantinople* were ſo extreamly ſet upon the world, and running out after the world, that they were buying and ſelling in their ſhops even three dayes after that the Turks were within the walls of their City, & that was the reaſon that the ſtreets run down with their blood, and the blood of their wives and children.

his riches, and the multitude of his children, and all the things wherein the King had promoted him, and how he had advanced him above the Princes and ſervants of the King: Haman *ſaid moreover, yea* Eſther *the Queen did let no man come in with the* King *unto the banquet that ſhe had prepared but my ſelf, and to morrow am I invited unto her alſo with the King.* And the ſame ſpirit you may ſee working in thoſe that had made Gold their God, in that *Pſal.*49.10,11. *For he ſeeth that wiſe men die, likewiſe the fool and the bruitiſh perſon periſh, and leave their wealth to others: Their inward thought is, that their houſes ſhall continue for ever, and their dwelling-places to all generations; they call their lands after their own names.* The Hebrew runneth thus, *Their inwards are their houſes for ever*; as if their houſes were got within them; not only the thoughts, but the very inmoſt thoughts, the moſt retired thoughts, and receſſes of worldlings ſouls are taken up about earthly things. And though they

care

care not whether their names are written in heaven, or no, yet they do all they can to propagate and immortalize their names on earth: And the rich fool was one in ſpirit with theſe the Pſalmiſt ſpeaks of, as you may ſee in that *Luke* 12. *v.* 16. to *v.* 22. *And he ſpake a parable unto them, ſaying, The ground of a certain rich man brought forth plentifully. And he thought within himſelf,* (the Greek word διελογίζετο is a marvellous proper word for the purpoſe, it ſignifies to talk with a mans ſelf, or to reaſon with a mans ſelf; this fooliſh worldling was much in talking to himſelf, and in reaſoning with himſelf about his goods and barns, &c. as the uſual manner of men is that are of a worldly ſpirit) *ſaying, what ſhall I do, becauſe I have no room where to beſtow my fruits: and he ſaid, this will I do, I will pull down my Barns, and build greater, and there will I beſtow all my fruits and my goods: And I will ſay to my ſoul, Soul, thou haſt much goods laid up for many years, take thine eaſe,*

eat

eat, drink, and be merry. Among all his worldly thoughts there is not one thought of God, of Chriſt, of grace, of heaven, of holineſſe, of eternity to be found; his thoughts were ſo taken up with his bags, and his barns, and his buildings, and his eaſe, and his belly, that he had no time to think of providing for another world; and therefore God quickly diſpatches him out of this world, and throws him down from the higheſt pinacle of proſperity and worldly glory into the greateſt gulf of wrath and miſery, *v.* 20. and this fooliſh worldling puts me in mind of another, who being offered an Horſe by his fellow, upon condition that he would but ſay the Lords prayer, and think upon nothing but God; which proffer being accepted, he began; *Our Father which art in heaven, hallowed be thy Name*; But I muſt have the Bridle too, ſaid he: No, nor the Horſe neither, ſaid the other, for thou haſt loſt both already.

When

When worldlings ſhould moſt think of God, and be moſt ſtruck with the dread and majeſty of God, and be moſt afflicted and taken up with the glory of God, yet then their thoughts and hearts will be a gadding and a running after the world, as you may ſee in *Ezekiels* hearers, *Ezek.* 33. 30, 31, 32. and in *Pauls*, *Phil.* 3. 18, 19. When Queen *Mary* was dying, ſhe ſaid, that if they did but open her when ſhe was dead, they ſhould find *Calice* lying at her heart: ah how often doth ſtinking luſts and rotten Towns, and moth-eaten bags, and other trifling vanities lie neer thoſe hearts where God, and Chriſt, and the Spirit, and grace, and Ordinances, and Saints, and heaven ſhould lie: Look as the thoughts of the men of the world do mainly run out after the world, after their earthly portions; ſo the thoughts of thoſe that have God for their portion do mainly run out after God, and they are never ſo well as when

when they are moſt a thinking and a muſing on God. But

Secondly, If God be thy portion, then in all thy ſtraits, trials, troubles, and wants, thou wilt run to thy God, thou wilt fly to the Lord, as to thy onely City of refuge, 1 *Sam.*30.6. *And* David *was greatly diſtreſſed, for the people ſpake of ſtoning him, becauſe the ſoul of all the people was grieved* (or *bitter*) *every man for his ſons, and for his daughters, but* David *incouraged himſelf in the Lord his God.* When a ſhower of ſtones were coming about *Davids* ears, he runs and ſhelters himſelf under the wings of his God. Though *David* was an exile in an heatheniſh Countrey, though *Ziglag* the place of his habitation was burnt, though he had neither houſe nor home to flee to, though his wives were in his enemies hands, and though his friends and followers were deſperately incenſed, inraged, exaſperated, and provoked againſt him, and took counſel

2.
Pſal.28.1.
Pſal.31.2,3
Pſal.61.2.
Pſa.62.2,6,7.
Pſa. 92.15.
Pſal.94.22
Iſa. 32.1,2.

counſel together about ſtoning of him, looking upon him as the Author of all their croſſes, loſſes, calamities, and miſeries; yet now he comforts and incourages himſelf in the Lord his God, *Pſal.* 142. 4. *I looked on my right hand, and beheld, but there was no man that would know me, refuge failed me, no man cared for my ſoul.* But what doth the Pſalmiſt do in this caſe? doth he deſpair, or deſpond? no; doth he caſt away his hope and confidence in God? no; why what doth he do then? why when all outward comforts fail him, he runs to God, as to his laſt refuge, *v.* 5, 6. *I cried unto thee, O Lord, I ſaid thou art my refuge and my portion in the land of the living: Attend unto my cry, for I am brought very low, deliver me from my perſecutors, for they are ſtronger than I.* He doth not run in his ſtraits from God to the Creatures, for that had been to run from the fountain of living waters to broken ciſterns, from the light of the Sun to the light of a farthing can-

Jer. 2. 12, 13
John 6. 68
Iſa. 33. 16.

dle

dle, and from the Rock of Ages to a leaf driven about with the wind, and from paradiſe into an howling wilderneſſe, &c. but whether doth he run then? why he runs to God, he knew that God was his light, his life, his love, his peace, his joy, his ſtrength, his ſhelter, his ſafety, his ſecurity, his crown, his glory, and therefore he runs to his God; and indeed in times of danger, whether ſhould the child run to ſhelter himſelf, but to his father? and whether ſhould the wife run, but to her husband? and the ſervant, but to his maſter? and the ſouldier, but to his ſtrong hold? and a Chriſtian, but to his God? *Prov.* 18. 10. *The Name of the Lord is a ſtrong tower, the righteous runneth into it, and is ſafe.* Sometimes by the Name of the Lord we are to underſtand God himſelf, but moſt commonly Gods Attributes are called his Name, becauſe by them he is known as a man is by his name; and here by the Name of the Lord we are to underſtand the power

power of the Lord, for by that God is known, as men are known by their names. Now God himſelf is a ſtrong tower, and the power of God is a ſtrong tower, yea, 'tis a tower as high as heaven, and as ſtrong as ſtrength it ſelf, 'tis a tower ſo deep no Pioneer can undermine it, ſo thick, no Cannon can pierce it, ſo high, no Ladder can ſcale it, ſo ſtrong, that no enemy can aſſault it, or ever be able to ſtand before it, and ſo well furniſhed and provided for all purpoſes and intents, that all the powers of darkneſſe can never diſtreſs it, or in the leaſt ſtraiten it. Now to this impregnable and inexpugnable tower the righteous in all their diſtreſſes and dangers run: All creatures run to their refuges when they are hunted and purſued; and ſo do righteous ſouls to theirs; but what doth the righteous man gain, by running to his ſtrong Tower? why he gaines ſafety; he is ſafe, ſaith the Text; or rather according to the

he Hebrew * נשגב *exaltatur*, he is exalted, he is ſet aloft, he is a ſoul out of gunſhot, he is a ſoul out of all hazard and danger, he is ſafe in everlaſting armes, he is ſafe in his ſtrong tower of defence, he can eaſily overlook all hazards, yea, he can look upon the greateſt dangers with an holy neglect. And when the burning fiery furnace was heat ſeven times hotter than at firſt, whither doth *Shadrach*, *Meſhech*, and *Abednego* run? why they run to God, *Dan.* 3.16,17,18. Shadrach, Meſhech, *and* Abednego *answered, and ſaid to the King, O* Nebuchadnezzar, *we are not careful to anſwer thee in this matter; If it be ſo, our God whom we ſerve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O King: But if not, be it known unto thee, O King, that we will not ſerve thy gods, nor worſhip the golden image which thou haſt ſet up:* And ſo *Moſes* that *Pſal.* 90.1. *Lord, thou haſt been our dwelling-place in all generations*; as the Hebrew hath it, thou

* The Hebrew word is from *Sagab* that ſignifies to exalt, or to ſet aloft

haſt been our refuge place in gen
ration and generation. By th
Hebraiſme, generation and gen
ration, the Prophet ſets forth
generations, to ſhew that the
hath been no generation where
God hath not been the refuge
his people: God was a refuge
his people before the Flood, and h
hath been a refuge ſince the Floo
& he will be a refuge to his peopl
whil'ſt he hath a people in th
world. All the time that *Mo*
and the people of *Iſrael* were a tra
velling up and down in that terr
ble howling wilderneſſe, where
they were compaſſed about wi
dreadful dangers on all hand
God was a refuge and a dwelli
place unto them. In all the
troubles and travels for four hu
dred years together God was
ſhelter, a refuge, and an houſe
defence unto them; every ma
houſe is his ſtrong caſtle, a
thither he retreats when dange
come; and thus did the people
God in the Text, when dange

thre

reatened them, they ſtill run to
eir God, they ſtill made their re-
eat to the Holy One of *Iſrael*:
man that hath God for his por-
on, when he is at worſt can never
houſeleſſe nor harbourleſs; as
ng as God lives he can never
nt an houſe, a manſion-houſe
hide his head in. All the pow-
s on earth and all the powers of
ll can never unhouſe, nor never
harbour, nor never unſhelter
r man that hath God for his
rtion. 'Twas a witty ſaying of
r learned man *Picus Mirandula*,
d created the earth for beaſts to
abit, the ſea for fiſhes, the air
fowles, and heaven for Angels
d Stars, ſo that man hath no
ce to dwell and abide in but
d alone. And certainly he that
faith dwells in God, dwells in
beſt, the nobleſt, the ſafeſt, and
ſtrongeſt houſe that ever was
lt in: And ſo *Pſal.* 91. 1, 2. *He*
dwelleth in the ſecret place of the
Higb ſhall abide under the ſhadow
the Almighty. I will ſay of the

Lord, he is my refuge, and my fortreſ
my God, in him will I truſt: In th
whole Pſalm the ſafety of a Sai
is ſet forth to the life; to abide u
der the ſhadow of the Almigh
notes the defence and protection
God: Thoſe words, *ſhall ab*
under the ſhadow of the Almig
ty, are a Metaphor taken from
bird or an hen that hides h
young ones under her wings, a
ſo ſecures them from the Kite,
any other birds of prey. God
ver wants a wing to hide his ch
dren under; and look, as lit
chickens run under the wings
the hen when danger is neer,
the people of God do commo
run under the wings of God wh
danger is neer. And certain
that Chriſtian may well bid
fiance to all dangers, and ea
and ſweetly ſing away all ca
and fears, who can by faith ſhel
himſelf and lodge himſelf un
the ſhadow of *Shaddai*.

Look, As the worldling in
his ſtraits, troubles, trials, dang

nd wants ſtill runs o his bags, to his arthly portion for uccour, for comfort, or ſupport, for relief, or ſhelter, for protetion, *Prov.* 18. 11. *Matt.* 19. 24. 1 *Tim.* 17. So a Chriſtian all his troubles, ials, and diſtreſſes, ll runs to his God for ſhelter, mfort, and ſupport, *Pſ.* 31. 1, 2, 3. *thee, O Lord, do I put my truſt, let me er be aſhamed; deliver me in thy hteouſneſſe: Bow down thine ear to , deliver me ſpeedily, be thou my ng rock for an houſe of defence to me: For thou art my rock, and fortreſſe, therefore for thy Names lead me and guide me.* Pſal. 61. 2, *From the end of the earth will I cry thee, when my heart is overwhelmead me to the rock that is higher l: For thou haſt been a ſhelter for , and a ſtrong tower from the enemy.* l. 94. 21, 22. *They gather themes together againſt the ſoul of the*

I have read of a wretched worldling, who being ſick to death, called for one of his bags of gold, and laid it to his heart, and then cried out, O it will not do, it will not do; and then called for another, and ſtill cried out, Oh, it will not do, it will not do.

righteous, and condemn the innocent blood: But the Lord is my defence, and my God is the rock of my refuge. Pſa. 57.2. *I will cry unto God moſt high unto God that performeth all things for me.* Iſa. 25.9. *And it ſhall be ſaid in that day, Lo, this is our God, we have waited for him, and he will ſave us: this is the Lord, we have waited for him, we will be glad, and rejoyce in his ſalvation*; Micah 7. 7. *Therefore I will look unto the Lord, I will wait for the God of my ſalvation, my God will hear.* Thus you ſee that the Saints in all their ſtraits and trials do ſtill run to God; they know that that God that is their portion is an all-ſufficient God, and that he is a Sun and a Shield to them that walk uprightly; and therefore they delight to be ſtill a running under his ſhadow. A man that hath God for his portion may truly ſay in his greateſt diſtreſſes and troubles, Well, though I have no riches to fly to, nor no friends to ſhelter me, nor no relations to ſtand by me, nor no viſible power

on

n earth to protect me, yet I have God for my portion that is alwayes willing to ſupply me, and able to ſecure me, *Pſal.* 18.1,2. *I will love thee, O Lord, my ſtrength* (or as the Hebrew hath it, I wil dearly love the Lord, or I will love him with inmoſt bowels of affections, as a tender hearted mother loves her deareſt babe with the inmoſt bowels of affections) *The Lord is my rock, and my fortreſſe, and my deliverer, my God, my ſtrength, in whom I will truſt, my buckler, and the horn of my ſalvation, and my high Tower.* In this Verſe you have nine ſeveral expreſſions to diſcover what an all-ſufficient refuge God is to his people in their greateſt diſtreſſes. When a Chriſtian is at worſt, yet he hath bread celeſtial, bread to eat that the world knows not of; the grand policy of a Chriſtian to ſecure himſelf againſt all dangers, is to run to God. But

Thirdly, If God be thy portion, then thou wilt hold faſt thy por- 3.

tion, and rather part with any thing, than part with thy portion. *Naboth* would not upon any terms part with his inheritance, he would rather let all go, yea, his very life go, then let his inheritance go, his portion go, 1 *Kings* 21.3. *And* Naboth *ſaid to* Ahab, *the Lord forbid it me, that I ſhould give the inheritance of my fathers unto thee*: or as the Hebrew hath it, This be abomination to me from the Lord; that is, the Lord keep me from this as from an abominable thing. To alter or alienate the property of inheritances was expreſly forbidden by God in his Law; and therefore *Naboth* looks upon *Ahabs* offer and motion as a deteſtable and an abominable thing, and reſolves to hold faſt his inheritance whatever it coſt him: ſo a Chriſtian will hold faſt his God whatever comes on't; he will let any thing go rather than let his God go, or his Chriſt go; *Cant.* 3.4. *It was but a little that I paſſed from them, but I found him whom my ſoul loveth; I held him, and would*

Levit. 25. 23. Num. 36. 7 Ezek. 46. 18.

not

not let him go, until I had brought him into my mothers houſe, and into the chamber of her that conceived me. The Hebrew word that is here rendered *held*, is from *Achaz*, which ſignifies to hold, as a man would hold his poſſeſſion, his inheritance; the word ſignifies to hold with both hands, to hold with all ones might, and with all ones ſtrength; and thus the Spouſe held the Lord Jeſus, ſhe held him with both hands, ſhe held him with all her might, and with all her ſtrength, ſhe held him with a holy violence, with an holy force; ſhe held him as a man would hold his priſoner that had a mind to eſcape, or as a man would hold his ſword or buckler when his life is in danger: ſo *Jacob*, *Gen.* 32. 26. *And he ſaid, let me go, for the day breaketh: and he ſaid, I will not let thee go, except thou bleſſe me.* When *Jacob* was all alone, and in a dark night, and upon one leg, and when his joynts were out of joynt, and he very much over-match't, yet then he holds

The Motto of a Chriſtian, whilſt he is in the wilderneſſe of this world, is, ſelf-diffidence, and Chriſt dependence, *Cant.* 8. 5.

Hoſ.12.4. holds God faſt, he wreſtles and weeps, and weeps and wreſtles, he tugs and ſweats, and ſweats and tugs, and will not let go his hold till like a Prince he had prevailed with God. Ruth.1.14. to the 19. *Ruth*, you know, was ſo glued to her mother *Naomi*, that no arguments could prevail with her to leave her mother, ſhe was fully reſolved in this, that whether her mother went ſhe would go, and where her mother lodg'd ſhe would lodge, and that her mothers people ſhould be her people, and her mothers God her God, and that where her mother died, there ſhe would die, and there would ſhe be buried: So a man that hath God for his portion is ſo glued to his God, that nothing can take him off from following of God, and from cleaving to God. When *David* was in his wilderneſſe-condition, yet then his ſoul followed hard after God, then his ſoul ſtuck cloſe to God; *Pſ.* 63.1, 2. *O God, thou art my God, early will I ſeek thee, my ſoul thirſteth for thee, my*

my fleſh longeth for thee in a dry and thirſty land where no water is: Verſ. 8. *my ſoul followeth hard after thee*; or as the words may be read, My ſoul cleaveth after thee. *Davids* enemies did not follow harder after him, than he followed hard after God; the wife in a mans boſome could not cleave ſo cloſe to him, as *Davids* ſoul did cleave cloſe to God, when he was in a wilderneſs eſtate, when he was in an afflicted condition; 'tis nothing to follow God in a paradiſe, but 'tis rare to follow God in a wilderneſſe; 'tis nothing to follow God when the way is ſtrowed with roſe-buds, but 'tis the glory of a Chriſtian to follow God when the way is ſtrowed with thornes and briars; 'tis nothing to follow God in a crowd (or with the crowd) but 'tis the excellency of a Chriſtian to follow God in a wilderneſſe, where few or none follows after him; 'tis nothing to follow God in the midſt of all incouragements, but 'tis wonderful to follow God in the midſt

midſt of all diſcouragements: O the integrity! O the ingenuity! O the ſtrong intention! O the deep affection! O the noble reſolution of that Chriſtian that hangs upon God in a wilderneſſe, and that cleaves to God in a wilderneſſe, and that follows hard after God in a wilderneſſe! Look, as *Shechems* ſoul did cleave to *Dinah*, and as *Jacobs* ſoul did cleave to *Rachel*, and as *Jonathans* ſoul did cleave to *David* in the very face of all hazards, dangers, difficulties, troubles, trials, and diſtreſſes; ſo the very ſoul of a man that hath God for his portion will cleave to God in the very face of all hazards, dangers, difficulties, troubles, trials, and diſtreſſes that he meets withall, *Pſa.* 44. 8. to verſ. 23. 'Tis neither the frowns of men, nor the reproaches of men, nor the ſcorns of men, nor the contempts of men, nor the oppoſitions of men, nor the treacheries of men, nor the combinations of men that will work him to let go his hold of God. A man

Gen. 34. 3. Chap. 18. 29, 30. 1 Sam. 18. 1, 3.

that hath God for his portion, knows that whil'ſt he holds his God he holds his life, and that whilſt he holds his God he holds his comfort, his crown, his heaven, his all; and therefore he will rather let all go, than let his God go; and ſo much the ſeveral *leave nots* that are ſcattered up and down in the bleſſed Scripture doth clearly evidence, as that in 1 *Kings* 8.57. *The Lord our God be with us as he was with our fathers, let him not leave us, nor forſake us*: and that, *Pſal.*27.9. *Hide not thy face far from me, put not thy ſervant away in anger; thou haſt been my help, leave me not, neither forſake me, O God of my ſalvation.* And ſo Pſ.119.121. *I have done judgment and juſtice, leave me not to mine oppreſſours.* And ſo *Pſal.*141.8. *But mine eyes are unto thee, O God the Lord: in thee is my truſt, leave not my ſoul deſtitute*, or leave not my ſoul naked, as the Hebrew word ſignifies: And ſo in that *Jer.* 14.9. *Why ſhouldeſt thou be as a man aſtonied, as a mighty man that cannot ſave? yet thou*

thou, O Lord, art in the midſt of us and we are called by thy Name, leave us not. Now in theſe five Scriptures you have five *leave us not*; and what do they import? certainly nothing leſſe than a marvellous unwillingneſſe in the people of God to part with God, or to let go their hold of God.

I have read of *Cynægirus*, an Athenian Captain, who in the Perſian Wars, purſuing his enemies Ship, which was laden with the rich ſpoils of his Countrey, and ready to ſet ſail, how he firſt held it with his right hand, till that was cut off, and then with his left hand, till that was cut off, and then with his ſtumps till his armes were cut off, and then he held it with his teeth, till his head was cut off: as long as he had any life or ſtrength left in him he would not let go his hold; ſo a man that hath God for his portion will rather die at the foot of God, than he will let go his hold of God;

God, *Job* 13. 15. *Though he ſlay me, yet will I truſt in him*. But

Fourthly, If God be thy portion, then thou liveſt upon God as upon thy portion. Look, as the men of the world do live upon their earthly portions, ſo a man that hath God for his portion lives upon his God, as you may plainly ſee by comparing the Scriptures in the margine together. Look, how the poor man lives upon his labours, the covetous man upon his bags, the ambitious man upon his honours, the voluptuous man upon his pleaſures, &c. ſo doth a Chriſtian live upon his God; in all his duties he lives upon God, and in all his mercies he lives upon God, and in all his wants he lives upon God, and in all his ſtraits and trials he lives upon God, and in all his contentments and enjoyments he ſtill lives upon God; he lives upon God for his juſtification, *Rom.* 8. 33. *It is God that juſtifieth*, and he lives upon God for the perfecting

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1 Sam. 30. 6
Hab. 3. 17, 18.
Pſal. 73. 26
Rom. 14. 7, 8.
Gal. 2. 20.
Phil. 1. 21.

ing of his ſanctification; *Phil.* 1.6. *Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jeſus Chriſt*; and he lives upon God for the maintaining and increaſing of his conſolation, 2 *Cor.* 1. 3,4,5. When he is under the frowns of the world, then he lives upon the ſmiles of God; when he is under the hatred of the world, then he lives upon the loves of God; and when he is under the reproaches of the world, then he lives upon his credit with God; when he is under the threatnings of the world, then he lives upon the protection of God; and when he is under the deſigns and plottings of the world, then he lives upon the wiſdome and counſel of God; when he is under the ſlightings and neglects of the world, then he lives upon the care of God; and when he is under the croſſes and loſſes of the world, then he lives upon the fulneſſe and goodneſſe of God, &c. *Alexander* told his ſouldiers,

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I wake that ye may ſleep; moſt ſure I am, that he that is the Saints portion never ſlumbers nor ſleeps: God is alwayes watchful and wakeful to do his people good, he never wants skill or will to help them, he never wants a purſe, a hand, or a heart to ſupply them, &c. Pſa. 121. 3, 4

O Sirs, Every man ſingles out ſomething to live upon; ſome ſingle out one thing, ſome another; ſaith the wife, I muſt live upon my husband; ſayes the child, I muſt live upon my father; ſayes the ſervant, I muſt live upon my maſter; ſayes the old, we muſt live upon the labours of the young; ſayes the poor, we muſt live upon the charity of the rich; and why then ſhall not a Chriſtian live upon his God? A Chriſtian that hath God for his portion may ſay when he is at worſt, Well, though I have not this, nor that, nor the other outward comfort to live upon, yet I have the power of a God to live on, and I have the

providence of a God to live on, and I have the promiſe of a God to live on, and I have the oath of a God to live on, and I have the love of a God to live on, and I have the bounty of a God to live on, and I have the fulneſſe of a God to live on, and I have the care of a God to live on; and what can I deſire more? *John* of *Alexandria*, ſirnam'd the *Almoner*, did uſe yearly to make even his Revenues, and when he had diſtributed all to the poor, he thanked God that he had now nothing left him to live upon but his Lord and Maſter Jeſus Chriſt: When all is gone, yet a Chriſtian hath his God to live upon as his portion, and that is enough to anſwer to all other things, and to make up the want of all other things. Look, as he hath nothing that hath not God for his portion, ſo he wants nothing that hath God for his portion. 'Twas a weighty ſaying of one, The ſpiritual good of a man conſiſts in this, that a man hath friend-

Pſal. 23.

Surius de vitis. SS.

Cajetan.

friendſhip with God, and conſequently that he lives for him, to him, with him, in him; that he lives for him by conſent, to him by converſation, with him by cohabitation, and in him by contentation. Old godly *Similes* ſaid, that he had been in the world ſixty years, but had lived but ſeven, counting his life not from his firſt birth, but from his new birth. A man lives no longer than he lives upon God as his portion: when a man begins to live upon God as his portion, then he begins to live indeed, and not till then. But

Fifthly, If God be thy portion, then he carries thy heart from all other things; the portion always carries the heart with it, *Matth.6.* 20,21. *But lay up for your ſelves treaſures in heaven, where neither moth nor ruſt doth corrupt, and where theeves do not break through nor ſteal: For where your treaſure is, there will your hearts be alſo.* Pſal. 63. 1. *O God, thou art my God, early will I ſeek thee*, (or, I will diligently ſeek thee, as Merchants

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Pſa.42.1,2

Bernard well obſerves that a wiſe mans heart is with the Lord.

do precious ſtones that are of greateſt value) *my ſoul thirſteth for thee*: (he doth not ſay, my ſoul thirſteth for water, but my ſoul thirſteth for thee; nor he doth not ſay, my ſoul thirſteth for the blood of my enemies, but my ſoul thirſteth for thee; nor he doth not ſay, my ſoul thirſteth for deliverance out of this dry and barren wilderneſſe, but my ſoul thirſteth for thee in a dry and thirſty land, where no water is; nor he doth not ſay, my ſoul thirſteth for a Crown, a Kingdome, but my ſoul thirſteth for thee) *my fleſh longeth for thee*: Theſe words are a notable Metaphor taken from women with child, to note his earneſt, ardent, and ſtrong affections towards God. And ſo *Pſal.* 84. 2. *My heart and my fleſh crieth out for the living God.* The word that is here rendered *crieth*, is from *Ranan* that ſignifies to ſhout ſhrill, or cry out, as ſouldiers do at the beginning of a battel, when they cry out, Fall on, Fall on, Fall on, or when they cry

out after a victory, Victory, Victory, Victory; the Hebrew word notes a ſtrong cry, or to cry as a child cries when 'tis ſadly hungry, for now every whit of the childe cries, hands cry, and face cries, and feet cries; and ſo *Pſal.* 119. 21. *My ſoul breaketh for the longings it hath unto thy judgments at all times.* Look, as the ſtone will ſtill be rowling towards its center, its place, though it break it ſelf into a thouſand pieces; ſo a ſoul that hath God for his portion cannot reſt till he comes to God, till he comes to his center. 'Tis very obſervable, that when the God of glory appeared to *Abraham*, he made nothing of leaving his fathers houſe, his kindred, and his Countrey; a glimpſe of that glory works him to give up all eaſily, readily, and quietly. A man that can look upon the God of glory to be his portion, he cannot but look upon the greateſt, the neereſt, and the deareſt enjoyments of the world, as nothing; he cannot but

Act. 7. 1, 2, 3 4, 5. Gen. 12. 1.

look upon honour as a bubble, and worldly pomp as a fancy, and great men as a lye, and poor men as vanity; he cannot but look upon his neereſt and his deareſt relations, his higheſt and his nobleſt friends, his choiceſt and his ſweeteſt comforts, but as a dream and a ſhadow that ſoon vaniſheth away.

'Tis obſervable in the Courts of Kings and Princes, that children and the ruder ſort of people are much taken with pictures and rich ſhows, and feed their fancies with the ſight of rich hangings and fine gay things; whenas ſuch as are great favourites at Court paſſe by all thoſe things as things that are below them, and as things that are not worthy of their notice, who have buſineſſe with the King, and who have the eye, the ear, the hand, and the heart of the King to take pleaſure and delight in: ſo moſt men admire the poor low things of the world, and are much taken with them as things that have

have a great deal of worth and excellency in them; but a man that hath God for his portion, the King of Kings for his portion, and all that he hath, he paſſeth by all the gay and gallant things of the world, as things below him, as things not worthy of him; his buſineſs is with his God, and his thoughts, and heart, and affections are taken up with his God.

Naturaliſts tell us, that the loadſtone will not draw in the preſence of the diamond; O Sirs, whil'ſt a man can eye God as his portion, all the pride, pomp, bravery, glory, and gallantry in the world will never be able to draw him from God. It is reported, that when the tyrant *Tragine* commanded *Ignatius* to be ript up and unbowelled, they found Jeſus Chriſt written upon his heart in characters of gold; here was an heart worth gold indeed, Chriſt carried away his heart from all other things: So if God be thy portion, he will cer-

Heb. 11.24, 25,26,27, 35.

tainly carry thy heart away from all earthly things: Look, as earthly portions carry away worldly hearts from God; ſo when God once comes to be a mans portion, he carries his heart away from the World, the Fleſh, and the Devil. All the world cannot keep a mans intereſt and his heart aſunder: If a man make ſin his intereſt, all the world cannot keep ſinne and his heart aſunder; if a man make the world his intereſt, all the power on earth cannot keep the world and his heart aſunder: And ſo if a man make God his intereſt, all the world cannot keep God and his heart aſunder; no ſword, no priſon, no racks, no flames can keep a mans intereſt and his heart aſunder; a mans heart will be working towards his intereſt, even through the very fire, as you may ſee in the three Children, *Dan.* 3. 17,18. Look as the Needles point in the Seamans Compaſſe never ſtands ſtill, but quivers and ſhakes till it come right againſt the North Pole.

Ezek. 33. 31,32. Luk. 12. 16. to the 21.

Heb. 11.

ole; and as the Wiſe-men of the aſt never ſtood ſtill, till they were ght against the Starre which ap-eared to them; and as the Star it elf never ſtood ſtill till it came ght againſt that other Star, which ined more brightly in the Man-er than the Sun did in the Firma-ent; and as *Noahs* Dove could nd no reſt for the ſole of her foot ll the while ſhe was fluttering o-er the Flood, till ſhe returned to e Ark with an Olive branch in er mouth; ſo the heart of a Chriſtian that hath God for his portion, can never reſt, can never e at quiet, but in God. But

Sixthly, If God be thy portion, hen thou wilt own thy God, and ſtand up couragiouſly and reſolute-ly for thy God. Every man will owne his portion, and ſtand up ſtoutly and reſolutely for his por-ion; and ſo will every Chriſtian do for his God, *Pſal.* 119. 46. *I will ſpeak of thy teſtimonies before Kings, and will not be aſhamed.* *David* was re-

6.

Hiſtories abound with inſtances of this nature

A man of no reſolution, or of a weak reſolution, will be won with a nut, and loſt with an apple; but a man of a noble reſolution will own God in the face of the greateſt majeſty on earth.

reſolved upon a noble & reſolute owning of God and his teſtimonies before the greateſt and the higheſt of men; and this he would do and not bluſh, this he would do and not be aſhamed, this he would do and not be daunted: It was neither the majeſty or authority of Princes, 'twas neither the power or dread of Princes that could hinder *David* from giving in his teſtimony on Gods ſide, or on Truths ſide: *Joſh.* 24. 18. *We will ſerve the Lord, for he is our God*: ver. 21, 22. *And the people ſaid unto* Joſhua, *nay, but we will ſerve the Lord*; *and* Joſhua *ſaid unto the people, ye are witneſſes againſt your ſelves, that ye have choſen you the Lord to ſerve him: & they ſaid, we are witneſſes.* Ver. 24. *And the people ſaid unto* Joſhua, *The Lord our God will we ſerve, and his voice will we obey.* They had choſen God to be their God (as God had choſen them to be his peculiar people above all the Nations of the earth) and therefore notwithſtanding all that *Joſhua* had ob-

objected, they were fully reſolved to own the Lord, and to cleave to the Lord, and to obey the Lord, and wholly to devote themſelves to the ſervice of the Lord: having taken the Lord to be their God, they were firmly reſolved to own the Lord really, and to own him fully, and to own him primarily, and to own him only, and to own him everlaſtingly. And ſo *Deut.* 26. 17. *Thou haſt avouched the Lord this day to be thy God, and to walk in his wayes, and to keep his Statutes, and his Commandments, and his Judgments, and to hearken unto his voice.* They had avouched God to be their God, and therefore they were reſolved upon all thoſe holy wayes and means whereby they might evidence to the world their owning of God to be their God. And ſo in that 2 *Chron.* 30. 8. *They yield themſelves unto the Lord*, or as the Hebrew hath it, They give the hand unto the Lord: You know when men make Covenants or Agreements to own one another, or

or to ſtand by one another, they commonly ſtrike hands, or take one another by the hand: Certainly all thoſe that have the Lord for their portion, have given their hands to the Lord, that they will own him, and ſtand by him, and cleave to him, as *Jonathan* did to *David*, or as *Ruth* did to *Naomi*.

Dan. 3. 17. 18. How ſtoutly and couragiouſly did the three Children own the Lord, and ſtand by the Lord in the face of the fiery Furnace? and *Daniel* Ch. 6. will upon choice be rather caſt into the Den of Lions, then that the honour of God ſhould in the leaſt be clouded, or his glory darkned by any neglects or omiſſions of Hab. 11. 34. — ult. his. And ſo did all thoſe Worthies, of whom this world was not worthy: O how did they own God, and ſtand up for God, notwithſtanding the edge of the ſword, the violence of fire, the cruel mockings and ſcourgings, the bonds and impriſonments, the ſtoning and ſawing aſunder, the temptings, and wandrings about in Sheep-

Sheep-skins and Goat-skins, and all other trials and torments that did attend them. *Baſil* affirms that the primitive Chriſtians did ſo couragiouſly and reſolutely own God, and ſtand up for God in the face of the moſt dreadful ſufferings, that many of the Heathens ſeeing their heroick zeal, courage, magnanimity, and conſtancy, turned Chriſtians. *Domitian* raiſed the ſecond perſecution againſt the Chriſtians, becauſe they would not give the title of Lord to any but Chriſt, nor worſhip any but God alone. Among the many thouſand inſtances that might be given, let me onely give you a few of a later date, whereby you may ſee how couragiouſly and reſolutely the Saints have ſtood up for God, and owned God in the face of the greateſt dangers that hath attended them.

Luther owned God, and ſtood up reſolutely for God againſt the world: And when the Emperour ſent *Acts & Mon.* 776.

ſent for him to *Wormes*, and his friends diſſwaded him from going, as ſometimes *Pauls* did him; Go,(ſaid he) I will ſurely go (ſince I am ſent for) in the Name of our Lord Jeſus Chriſt; yea, though I knew that there were as many Devils in *Wormes* to reſiſt me, as there be tiles to cover the houſes, yet I would go: and when he and his aſſociates were threatened with many dangers from oppoſers on all hands, he lets fall this heroick and magnanimous ſpeech, Come, let us ſing the ſix and fortieth Pſalm, and then let them do their worſt. And indeed 'twas a brave couragious ſpeech of the ſame Author, who when one demanded, where he would be, when the Emperour ſhould with all his forces fall upon the Elector of *Saxony*, (who was the chief Protector of the Proteſtants) anſwered, *Aut in cœlo, aut ſub cœlo*, either in heaven, or under heaven.

William Flower (the Martyr) ſaid, that the Heavens ſhould as ſoon fall,

all, as he would forſake his profeſſion, or budge in the leaſt degree from it.

Apollonius (as *Philoſtratus* reports) being asked, if he did not tremble at the ſight of the tyrant, made this anſwer, God which hath given him a terrible countenance, hath given alſo unto me an undaunted heart.

When the perſecutors by their dreadful threatnings did labour to terrifie one of the Martyrs, he replied, that there was nothing of things viſible, nor nothing of things inviſible that he was afraid of: I will (ſaith he) ſtand to my profeſſion of the Name of Chriſt, and contend earneſtly for the faith once delivered to the Saints.

When Biſhop *Gardiner* asked *Rowland Tailor*, if he did not know him, &c. he anſwered, yea, I know you, and all your greatneſſe, yet you are but a mortal man: and if I ſhould be afraid of your Lordly looks, why fear you not God, the Lord of us all?

The

The Executioner kindling the fire behind *Jerome* of *Prague*, he bad him kindle it before his face, for (ſaid he) if I had been afraid of it, I had not come to this place, having had ſo many opportunities offered me to eſcape it; and at the giving up of the ghoſt, he ſaid, This ſoul of mine in flames of fire, O Chriſt, I offer thee.

The German Knight in his Apologetical Letter for *Luther* againſt the Pontifical Clergy, ſaith, I will go through what I have undertaken againſt you, and will ſtir up men to ſeek their freedome; I neither care nor fear what may befall me, being prepared for either event, either to ruine you, to the great benefit of my Countrey, or elſe to fall with a good conſcience.

When *Dionyſius* was given up to the Executioner to be beheaded, he remained reſolute, courageous, and conſtant, ſaying, Come life, come death, I will worſhip none but the God of heaven and earth.

Thus

Thus you ſee (by theſe inſtances) that men that have God for their portion will couragiouſly owne God, and bravely and reſolutely ſtand up for God, what ever comes on it.

The blood that hath been ſhed in moſt Nations under heaven doth clearly evidence this, that men will own their earthly portions, and that they will ſtand up ſtoutly, reſolutely, and couragiouſly in the defence of them; and ſo certainly will all thoſe own God, and ſtand up in the defence of God, his glory, and truth, who have God for their portion. Take a true bred Chriſtian, when he is himſelf, take a Chriſtian in his ordinary courſe, and he cannot but own his God, and ſtand up ſtoutly and couragiouſly for his God in the face of all difficulties and dangers. But

Seventhly, If God be thy portion, then thou wilt look upon all things below thy God, as poor, low, mean, and contemptible things; 7. Pſ. 73. 24, 25

things: a worldly man looks upon all things below his earthly portion as contemptible; and ſo doth a Chriſtian look upon all things below his God, as contemptible; *Phil.*3.7,8. *But what things were gain to me, thoſe I counted loſſe for Chriſt: Yea, doubtleſſe, and I count all things but loſſe for the excellency of the knowledge of Chriſt Jeſus, my Lord, for whom I have ſuffered the loſſe of all things, and do count them but dung,* (the Greek word σκύβαλα, properly ſignifies ſuch ſordid, courſe and contemptible things, which are either caſt forth by dogs, or caſt before dogs) *that I may win Chriſt.* And 'tis very obſervable, that after this great Apoſtle had been in the third heaven, and had been bleſt with a glorious ſight of God, he look't upon the world as a poor, mean, low, contemptible thing; *Gal.*6.14. *God forbid that I ſhould glory, ſave in the Croſſe of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world.* Paul ſcorned, deſpiſed, and rejected the world,

Dogs dung ſome interpret the word.

2 Cor.12.1, 2,3.

world, and the world ſcorned, deſpiſed, and rejected him; *Paul* caſt off the world, and the world caſt off him; he diſregarded the world, and the world diſregarded him; he was dead to the world, and the world was dead to him; the world and *Paul* were well agreed; the world car'd not a pin for *Paul*, and *Paul* cared not a ſtraw for the world. And ſo when *Moſes* had ſeen him that was invisible, when he had taken a full proſpect of that other world, and when he had beheld God as his portion, Oh how doth he ſlight, ſcorn, and trample upon all the honours, preferments, profits, pleaſures, delights, and contentments of Egypt, as things below him, and as things that in no reſpects were worthy of him! It is a Rabbinical conceit, that *Moſes* being a child had *Pharaohs* Crown given him to play withall, and he made no better than a Foot-ball of it, and caſt it down to the ground, and kick't it about, as if it were a ſign

Heb. 11. 24. to 27.

Joh. Plantavit. Florileg. Rabbinicum.

of his future vilifying and contemning of temporal things. I ſhall not much trouble my head about what *Moſes* did when he was a child; but of this I am ſure, having the word of a God for it, *That when he was come to years*, (or as the Greek hath it, μέγας γενόμενος, being grown big, or being grown a great one, and ſo ſufficiently underſtood himſelf, and knew very well what he did) he did little leſs than make a Foot-ball of *Pharaohs* Crown, witneſſe his refuſing with an holy ſcorn and diſdain to be called the ſon of *Pharaohs* daughter, and ſo to ſucceed *Pharaoh* in the Throne. And ſo in that *Rev.* 12. 1, 2. *And there appeared a great wonder in heaven, a woman clothed with the Sun, and the Moon under her feet, and upon her head a crown of twelve Stars.* The Church here is compared to a woman for her weakneſſe, fruitfulneſſe, and lovingneſſe; and it is obſervable, that ſhe is clothed with the Sun, that is, with Chriſts own comli-

Heb. 11. 24.

Some conclude he was forty years old now from that, Acts 7. 23.

neſſe

neſſe and righteouſneſſe, which reſembles the Sun in its ſeveral properties and effects, not now to be inſiſted on. Now this woman, the Church, is ſaid to have the Moon under her feet: by the Moon we are to underſtand all temporary and tranſitory things; now the Church treads upon all theſe things as traſh and trumpery that were much below her, and deſpiſed by her. Look, as the great men of the world do commonly look upon all portions that are below their own with an eye of ſcorn, diſdain, and contempt, as *Haman* did, and as thoſe bold daring ſinners did, *Pſal.* 73. So do thoſe that have God for their portion look upon all things below their God with an eye of ſcorn and diſdain. I have read of *Lazarus*, that after his reſurrection from the dead he was never ſeen to laugh, his thoughts, his heart, his affections were ſo fixt upon God, and ſo taken up with God, with his portion, that he was as a dead man

Eſth. 5. 9---ult.
Pſa. 73. 4--13.

to all the gay and gallant things of the world, he saw nothing in them worthy of a smile.

And so when once *Galiacius* that famous Italian Marquesse came to understand that God was his portion, in the face of the highest offers imaginable, of honour, favour, profit, and preferment, he cried out, Cursed be he that prefers all the glory of the world to one dayes communion with God.

Eustath. in Homer. The old Grecians who had altogether fed on Acorns before, when bread came in among them they made no reckoning of their mast, but reserved it only for their Swine. And the *Lacedemonians* *Seneca de Benefic.* despised their iron and leathern money, when gold and silver came in use among them; so when a man comes once to experience God to be his portion, ah, at what a low rate will he value the swelling honours, the deceitful riches, John 4. 14. and the vanishing pleasures of this beggarly world. Christians are Matth. 24. 28. compared to Eagles; now the

Eagle

Eagle is a Kingly, a Princely bird, 'tis a bird of a ſharp piercing ſight, and of a ſwift and lofty flight, it flies high, and ſets light by things below (except it be when neceſſity compells her) and ſo 'tis with thoſe that have God for their portion, they fly high, and they live high in God, and therefore they cannot but ſet light by the toyes and trifles of the world. But

Eighthly, If God be thy portion, then thy God is moſt precious to thee, then thou ſetteſt the higheſt price and value imaginable upon thy God; every man ſets the higheſt price upon his portion; though a man may ſet a good price upon his delightful gardens, his pleaſant walks, his delicate fiſh-ponds, his fruitful trees, his ſweet flowers, &c. yet 'tis no price to that which he ſets upon his portion. Well, ſayes a man, though here be an hundred things to delight my eye, and to pleaſe my fancy, and to ſatiate my appetite, 8.

yet I infinitely value my portion above them all: And who but a fool in *Folio* will value a thouſand a year above a few accommodations that are onely for pleaſure and delight: So though a Chriſtian may ſet a conſiderable value upon all his outward comforts and contentments, yet 'tis no value to that he ſets upon his God, upon his portion; this and that is precious to me, ſaith a Chriſtian, but my God is infinitely more precious than all. A Chriſtian ſets up God above his goods; *Heb.* 10.34. and above his luſts; *Gal.* 5. 24. and above his relations; 1 *Sam.* 30.1--7. yea, and above his very life; *Rev.* 12. 11. *And they overcame him by the blood of the Lamb, and by the word of their teſtimony, and they loved not their lives unto the death:* Pſa. 63.3. *Thy loving kindneſſe is better than life:* the Hebrew is *Chaiim, lives*; put many lives together, yet there is more excellency and glory in the leaſt beam, in the leaſt diſcovery of divine love, than there is in them

Pſa. 23. 24, 25.
Pſa. 4.6,7

them all: A man may be weary of life, but never of divine love; Hiſtories tell us of many that have been weary of their lives, but no Hiſtories can furniſh us with an inſtance of any one that was ever weary of divine love. Look, as the people prized *David* above themſelves, ſaying, *Thou art worth ten thouſand of us*; ſo they that have indeed God for their portion, O how do they prize God above themſelves, and above every thing below themſelves! and doubtleſſe they that in a courſe do not lift up God above all, they have no intereſt in God at all. Whatever a man eyes as his greateſt intereſt, that he ſets up above all, and before all other things in the world. Now if a man eyes God as his greateſt intereſt, he cannot but ſet God atop of all. I have not faith enough to believe, that ever ſuch did truly love God, who love any thing more than God, or who ſet up any thing above God. Look, as *Darius* ſet up *Daniel* over all, and as

2 Sam. 18. 3.

Luk. 14. 26

as *Pharaoh* ſet up *Joſeph* above all, ſo a man that hath God for his portion, he ſets up God over all, and he ſets up God above all. One *Auſtin* ſet ſo high a price upon Chriſt, that he hath long ſince told us, that he would willingly goe thorow hell to Chriſt; and, ſaith another, *Bernard* I had rather be in my chimny-corner with Chriſt, than in heaven without him: When one of the Martyrs was offered riches and honours if he would recant, he made this excellent anſwer, Do but offer me ſomewhat that is better than my Lord Jeſus Chriſt, and you ſhall ſee what I will ſay to you. *Johannes Mollius.* And I have read of another that ſet ſo high a price upon the Lord Jeſus, that whenſoever he did but mention the name of Jeſus, his eyes dropt tears; were every Star in the Firmament a Sun, yet a man that hath God for his portion would prize him above them all.

Plutarch in Phocion. Do you ask me, where be my Jewels? my Jewels are my huſ-

band,

band, ſaid *Phocions* wife; do you ask me, where be my ornaments? my ornaments are my two ſonnes brought up in vertue and learning, ſaid the mother of the *Gracchi*: do you ask me, where be my treaſures? my treaſures are my friends, ſaid *Conſtantius*, the father of *Conſtantine*; So if you ask a Chriſtian that hath God for his portion, where his jewels, his ornaments, his treaſures, his comforts, and the delights of his ſoul are, he will anſwer you, that they are all in God, he will tell you that God is his portion, and that God is his great all, and that he enjoys all in God, and God in all; and therefore he cannot but prize God above all. But to prevent miſtakes in this weighty caſe, let me give you a few brief hints; As

First, If God be truly precious to thee, then all of God is precious to thee, his Name is precious to thee, his Honour is precious to thee, his Ordinances are precious to thee, 1.

thee, his Sabbaths are precious to thee, his promiſes are precious to thee, his precepts are precious to thee, his threatnings are precious to thee, his rebukes are precious to thee, his people are precious to thee, and all his concernments are precious to thee. Look, as every ſparkling ſtone that is ſet round about a rich Diamond is precious in the eyes of the Jeweller, ſo is every ſparkling excellency in God precious in his eyes that ſets an high value upon God. Look, as all of the new-born babe is precious in the eyes of the tender mother, as head, face, hands, arms, body, feet, &c. ſo all of God is very precious in his eyes that hath any tender regard of God; and look, as all of an husband is precious in the eyes of a loving wife, *viz.* his perſon, name, credit, honour, eſtate, liberty, life, &c. ſo all of God is very precious in his eyes that loves God with a real love, with a ſuperlative love. But

It was an harlot that would have the child divided. 1 Kings 3. 25,26.

Se-

Secondly, If God be moſt precious to thee, then all the diſhonours that are done to God, his truth, his worſhip, his wayes, his ordinances, his inſtitutions, his government, his people, are moſt grievous and burthenſome to thee. *The reproaches of them that reproached thee are fallen upon me. I beheld the tranſgreſſours, and was grieved, becauſe they kept not thy word*; the word that is here tranſlated *grieved* is from *Katat*, that ſignifies to loath, abhor, and contend; I beheld the tranſgreſſours, and I loathed them; I beheld the tranſgreſſours, and I abhorred them; I beheld the tranſgreſſours, and I contended with them; but not ſo much becauſe they were mine enemies, as becauſe they were thine. 'Tis juſt between God and all thoſe that have a precious eſteem of him, as 'tis between two Lute-ſtrings that are tuned one to another; no ſooner one is ſtruck, but the other trembles. A Saint cannot ſee God ſtruck, but his heart will

2.

Pſal.69. 9. Pſ.119.158.

Jer. 9.1,2, 3,4.

Mr. *Perkins* Government of the Tongue.

will tremble. A Father lying upon his death-bed, called three children to him, which he kept, and told them that one onely of them was his natural ſon, and that the other two were onely brought up by him, therefore unto him onely he gave all his goods; but which of thoſe three was his own ſon, he would not in any wiſe declare: when he was dead, every one pleaded his birth-right, and the matter being brought to trial, the Judge for the making (if poſſible) a true diſcovery, took this courſe; He cauſed the dead Corps of the Father to be ſet up againſt a tree, and commanded the three ſons to take bows and arrowes, to ſhoot at their Father, to ſee who could come neereſt to his heart; the firſt and ſecond did ſhoot and hit him, but the third was very much angry, and diſpleaſed with them both, and through the natural affection of a child to a father, threw away his bow and arrows, and would not ſhoot at all: this

being

being done, the Judge gave this ſentence, *viz.* That the two firſt that ſhot (at their ſuppoſed fathers heart) were no ſons, but that the third ſon that would not ſhoot at all, and that was very much diſpleaſed with thoſe that did ſhoot was the true ſon, and that he ſhould have the goods. O Sirs, every bitter word is an arrow ſhot at the heart of God, and every bloody oath is an arrow ſhot at the heart of God, and every heavy curſe is an arrow ſhot at the heart of God, and every ſuperſtitious cuſtome is an arrow ſhot at the heart of God, and every ſnare that is laid for the righteous is an arrow ſhot at the heart of God, and every yoke that is laid upon the people of God is an arrow ſhot at the heart of God, and every affront that by debauched perſons is given to God, is an arrow ſhot at the heart of God, &c. And what true bred ſons, what ingenious ſons can ſee ſuch arrows every hour in the day ſhot at the heart of God (and

(and hear of ſuch arrows that are ſhot a thouſand, thouſand times in a day at the heart of God) and not grieve and mourn, and not be afflicted, troubled, diſpleaſed, and aſtoniſhed, to ſee men and to hear of men that were once made in the Image of God to be turned into ſuch incarnate Devils, as thus to deal with God, yea, with ſuch a God as can ſpeak them into hell at his pleaſure. But

Thirdly, If God be moſt precious to you, then you will part with any thing for God, then you will let go any thing that you may hold your God, and enjoy your God, then your *Iſaac* ſhall be made a ſacrifice, if God will have it ſo; and your *Benjamin* ſhall be ſent into *Egypt*, if God will have it ſo; then your *Jonah* ſhall be caſt over-board, if God will have it ſo, then out goes the right eye, and off goes the right hand upon a divine command; then you will never cry out, O this mercy is too

Phil. 3. 7, 8, Mat. 13. 46.

Gen. 22. Chap. 43.

Jonah 1.

near

neer to me to part with for God, and that comfort is too dear to me to part with for God, &c. O no, but then you will ſay, as the King of *Sodome* ſaid to *Abraham*, *Give me the perſons, and take the goods to thy ſelf:* So you will ſay, Give us God, O give us God, and let who will take the goods, let who will take the honours, and the profits, and the pleaſures of the world; 'tis enough that *Joſeph* is alive, 'tis enough if we may but enjoy our God. A Prince will part with any thing rather than he will part with his Crown-Jewels; and ſo will a Chriſtian rather part with any thing, than (upon choice to part) with his God, whom he values above all the Crown-Jewels in the world. But Gen. 14. 21.

Fourthly, If God be moſt precious to thee, then thou canſt never have enough of God, thou canſt never have enough of communion with God, thou canſt never have enough of the preſence of God, 4.

Pſa. 27.4. Pſal.84. Pſa.42.1,2. Pſal.63.1, 2,3. Cant.8.14. Rev.22,20

thou canſt never have enough of the Spirit of God, thou canſt never have enough of the diſcoveries of God, thou canſt never have enough of the aſſiſtance of God, thou canſt never have enough of the ſecret influences and incomes of God, thou canſt never have enough of the comforts and ſtrong conſolations of God, &c. The grave, the barren womb, the Mammoniſt, the Pope, the Turk, the Devil and hell will be as ſoon ſatisfied, as thou canſt be ſatisfied without clearer, further, and fuller enjoyments of God. *No man* (ſaith God to *Moſes*) *can ſee my face, and live*; upon which words *Auſtine* makes this ſhort, but ſweet reply, Then Lord let me die, that I may ſee thy face. 'Tis impoſſible that ever a mans heart ſhould reſt ſatisfied, till he comes to a full and perfect enjoyment of that which he hath ſet up as his grand intereſt, as his great all. But

Exo.33.20

5. Fifthly and laſtly, If God be moſt

moſt precious to thee, then thou wilt give up thy ſelf wholly to God, without any reſervation. Whatever a man ſets up as his great intereſt, to that he devotes himſelf, to the ſervice of that he wholly gives up himſelf: So when a man eyes God as his moſt precious intereſt, and ſets up God, as his moſt precious intereſt, he cannot but devote himſelf wholly to God, he cannot but give up himſelf wholly to God; *Pſal.*119.94. *I am thine, ſave me,* I am not my owne, nor ſinnes, nor Satans, nor the worlds, nor friends. nor relations, but *I am thine*; I am really thine, I am wholly thine, I am onely thine, I am alwayes thine, I am thine to be ſanctified, and I am thine to be ſaved, I am thine to be commanded, and I am thine to be ruled; Lord, I am thine own, and therefore do with thine own as thou pleaſeſt, and diſpoſe of thine own as thou pleaſeſt, I am at thy foot, willing in ſome meaſure to be any thing or nothing, as ſhall

Cant.2.16. Acts 7.2,3, 4. Acts13.22. Luke1.5,6, 7.

ſeem beſt in thine own eyes. When the keys of the whole houſe, and of every room in the houſe are given up to the King to be at his diſpoſe, at his ſervice, then he is entertained as a King, and honoured as a King, and valued and prized as a King: And ſo when all the keyes of the ſoul, and every room in the ſoul, and every faculty of the ſoul are given up to God to be at his diſpoſe, at his ſervice, then God is entertained as a God, and honoured as a God, and valued and prized as a God, but not till then. And by theſe five hints (if you will not put a cheat upon your own ſouls) you may know whether God ſits in the uppermoſt room of your hearts, or no; and whether God be ſet up in your hearts above all, and whether he be indeed your great all, or your all in all. But

9. Ninthly, If God be thy portion, then there is no loſſe in all the world that lies ſo hard and ſo heavy

heavy upon thee, as the loſſe of thy God; there is no loſſe under heaven that doth ſo affect and afflict a man that hath God for his portion, as the loſſe of his God. *David* met with many a loſs, but no loſs made ſo ſad and ſo great a breach upon his ſpirit, as the loſſe of the face of God, the loſſe of the favour of God, *Pſal.* 30. 6, 7. *In my proſperity I ſaid, I ſhall never be moved; Lord, by thy favour thou haſt made my mountain to ſtand ſtrong; thou didſt hide thy face, and I was troubled:* The Hebrew word *Bahal* ſignifies, to be greatly troubled, to be ſorely terrified, as you may ſee in that 1 *Sam.* 28. 21. *And the woman came unto* Saul, *and ſaw that he was ſore troubled:* Here is the ſame Hebrew word *Bahal.* *Saul* was ſo terrified, affrighted, and diſ-animated with that dreadful news that the Devil in *Samuel's* likeneſſe told him, that

And ſo this Hebrew word *Bahal* you have again in that *Dan.* 5. 9. to expreſſe the greatneſſe of *Belſhazzars* trouble and terrour, when he ſaw the hand-writing upon the wall, & when none of his wiſe men could read the writing, &c.

his very vital ſpirits ſo failed him, that he fell into a fainting deadly ſwoon: And it was even ſo with *David* upon Gods hiding of his face; *David* was like a withered flower that had loſt all its ſap, life, and vigour, when God had wrapt up himſelf in a cloud. The life of ſome creatures lieth in the light and warmth of the Sun; and ſo doth the life of the Saints lie in the light and warmth of Gods countenance: And as in an Eclipſe of the Sun there is a drooping in the whole frame of Nature; ſo when God hides his face, gracious ſouls cannot but droop and languiſh, & bow down themſelves before him. Many inſenſible creatures (ſome by opening and ſhutting, as Marigolds and Tulips, others by bowing and inclining the head, as the Solſequy and Mallow-flowers) are ſo ſenſible of the preſence and abſence of the Sun, that there ſeems to be ſuch a ſimpathy between the Sun and them, that if the Sun be gone or clou-

clouded, they wrap up themſelves, or hang down their heads, as being unwilling to be ſeen by any eye but his that fills them; and juſt thus it was with *David*, when God had hid his face in a cloud. And it is very obſervable, that *Job* did bear up very ſweetly, bravely, patiently, and nobly under all his great loſſes of children, eſtate, &c. but when the arrows of the Almighty were got within him, then he complains, that his grief was heavier than the ſands of the ſea: and when the face of God was hidden from him, how ſadly doth he lament and bewail the withdrawings of God; *Behold, I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand where he doth work, but I cannot behold him; he hideth himſelf on the right hand, that I cannot ſee him.* You know there is no pain more grievous and tormenting, than that of breaking the bones: Now *David* again and again pitches upon this, to hint unto you that dreadful

Job. 6. 1, 2, 3, 4, 5.

Ch. 23. 8, 9.

Pſal.38.8. Pſa.51.8.

ſmart and pain that his ſoul was under, when he had loſt his communion with God, and when his God was withdrawn from him, and had hid his face from him. And ſo the Church ſadly laments the loſſe of her beloved in that *Solomons ſong* 5. 6. *I opened to my beloved, but my beloved had withdrawn himſelf, and was gone; my ſoul failed when he ſpake*; or *he was gone, he was gone*. Now this paſſionate duplication ſpeaks out her very great grief and trouble: Like a ſad widdow ſhe ſits down and wrings her hands, and cries out, *he is gone, he is gone*. *My ſoul failed me*, or as the Hebrew hath it, *Naphſhi Jatſa, My ſoul went out of me*, I was even as an aſtoniſhed creature, I was even as a dead creature, to note how greatly and how deeply ſhe was troubled and perplexed upon the account of his withdrawing from her. O the fear, the terrour the horrour, the dread, the grief, the ſorrow that fell upon the Spouſes heart, when her beloved had turned

d his back upon her. And ſo it
as with *Mary*, *John* 20.11,12,13.
at Mary *ſtood without at the Sepul-*
hre weeping, and as ſhe wept ſhe ſtoop-
d down and looked into the Sepulchre,
d ſeeth two Angels in white, ſitting,
e one at the head, and the other at the
et, where the body of Jeſus had lain:
d they ſaid unto her, Woman, why
epeſt thou? ſhe ſaith unto them, Be-
uſe they have taken away my Lord,
d I know not where they have laid
m. Of all loſſes *Mary* was
aſt able to bear the loſs of her
ord, that loſſe was ſo great, and
heavy a loſſe, that ſhe was not
le to ſtand under it with dry
es: *Mary*'s mourning for the
ſſe of her Lord was like that of
dadrimmon in the Valley of *Me-*
ddon. There is no loſs that comes
neer to a Chriſtians heart, as the
ſſe of his Lord: A Chriſtian
a thouſand times better bear
e loſſe of his name (which next
his ſoul and his grace is the beſt
wel that he hath in all the
orld) the loſſe of his eſtate, the
loſſe

Zech. 12.11.

loſſe of his liberty, the loſſe of his neereſt and deareſt relations, yea the very loſſe of his life, than he can bear the loſſe of his God.

You ſee how ſadly *Micah* takes on for the loſſe of his wooden gods, in that *Judg.* 18. 23, 24. *And they cried unto the children of* Dan, *and they turned their faces, and ſaid unto* Micah, *what aileth thee, that thou comeſt with ſuch a company? And he ſaid, ye have taken away my gods which I made, and the Prieſt and ye are gone away, and what have I more? and what is this that ye ſay unto me, what aileth thee?* Now if *Micah* was ſo affected and afflicted upon the loſſe of his Idol gods, his wooden gods; what cauſe then have Chriſtians to be deeply affected and afflicted when they come to loſe their God which is the true God, the living God, the onely God, and the God of Gods. You know, that when *Sampſons* locks were cut off, his ſtrength was gone; and therefore though he thought to go out, and

Judg. 16. 19,20,21.

do

do as great things as he had formerly done, yet he found by woful experience that he could not; for now he was become as another man: and it is juſt ſo with the choiceſt Saints, when their God is gone, their locks are cut, and their ſtrength is gone, their doing ſtrength, and their ſuffering ſtrength, & their bearing ſtrength, and their wreſtling ſtrength, and their prevailing ſtrength, &c. is gone, when their God is gone; yea, when God goes, all goes: when the King removes, all his train followes; when God goes, comforts go; vvhen God goes, joyes go; vvhen God goes, peace goes; when God goes, proſperity goes; when God goes, friends go; when God goes, all content and ſatisfaction goes; and therefore it is no vvonder to ſee a Chriſtian better bear any loſſe than the loſſe of his God, for in loſing of him he loſes all at a clap. A Chriſtian counts it his only happineſſe to enjoy his God, and his onely unhappineſſe

Qui te non habet Domine Deus, totum perdidit. Bern.

pineſſe to be deprived of him: the conſtant language of a Chriſtian is, *None but God, none but God*, as it vvas once the language of the Martyr, *None but Chriſt, None but Chriſt.*

Outvvard loſſes to ſome men have been unſufferably afflictive: one being turned out of his eſtate runs out of his vvits, another hangs himſelf vvith the ſame hands vvith vvhich he had formerly told his portion. *Menipus* of *Phenicia* having loſt his goods, ſtrangled himſelf. *Dinarcus Phidon* at a certain great loſſe cut his ovvn throat, to ſave the charge of a cord. When *Henry* the ſecond had heard that his City *Menze* was taken, he let fall this blaſphemous ſpeech, I ſhall never (ſaid he) love God any more, that hath ſuffered a City ſo dear to me to be taken away from me. And *Auguſtus Ceſar* (in whoſe time Chriſt was born) was ſo troubled and aſtoniſhed at the loſſe and overthrow that

Suetonius.

that *Varus* gave him, that for certain moneths together he let the hair of his head and beard grow without cutting, and ſometimes he would run his head againſt the very doors, and cry out, *Quintilius Varus*, deliver up my Legions again, *Quintilius Varus*, deliver up my Legions again, &c. I might give you many ſad inſtances neerer home, but that I love not to harp upon ſo ſad a ſtring. But certainly no outward loſſes can lie ſo heavy upon the ſpirit of a worldling, as the loſſe of God lies upon the ſpirit of a Saint. I have read of a religious woman, that having brought forth nine children, profeſſed, that ſhe had rather indure all the pains of thoſe nine Travails at once, than indure the miſery of the loſſe of Gods preſence. A man can better bear any loſſe than the loſſe of his box of Jewels, and than the loſſe of his Writings and Evidences that he hath to ſhew for his eſtate; and therefore when his houſe is on fire, he doth

Compare the 77. and the 88. Pſalms together.

doth not cry out, O ſave that bed, or that cheſt, or that diſh, or that ſtool, &c. but he cries out, O ſave my box of Jewels, O ſave my Writings, I care not though all be conſumed, ſo my box of Jewels, and my Evidences be but ſaved. Now God is a Chriſtians box of Jewels, he is a Chriſtians grand evidence that he hath to ſhew for another world; and therefore his greateſt feat is of loſing his God, and his greateſt care is of keeping his God; If his box of Jewels be ſafe, then all is ſafe; but if they are loſt, all is loſt; and how then is it poſſible for a Chriſtian to bear up bravely under the loſſe of all? A man may bear up bravely under the loſſe of his Lumber, and and under the loſſe of his houſhold-goods, ſo long as his Jewels are ſafe, and his Writings are ſafe; but if his box of Jewels ſhould be loſt, and his Writings ſhould be burn't, why then he wrings his hands, and cries out, O I am undone, I am undone, I am undone:

So

So a Chriſtian can bear up bravely under this worldly loſſe, and that worldly loſs, and the other worldly loſſe ſo long as he enjoyes his God, but when he hath loſt his God, O then he cannot but wring his hands, and cry out, I am undone, I am undone, I am undone, I have loſt my God, and in loſing of him I have loſt my life, I have loſt my love, I have loſt my joy, I have loſt my Crown, I have loſt my heaven, I have loſt my happineſſe, I have loſt my all. O Chriſtians, if God be your portion, it will be thus with you upon the loſs of your God. But

Tenthly, If God be thy portion, then thou wilt ſet the higheſt price, value, & eſteem upon thoſe that have God for their portion. A man that hath God for his portion never values men by their arts, parts, gifts, gay cloaths, gold chains, no nor by their birth, breeding, high offices, or great places, no nor by their outward dignities, 10.

Pſal. 16. 3. Pro. 12. 26. & ch. 28. 6.

nities, honours, or riches, &c. but by their intereſt and propriety in God. A man that hath God for his portion prizes a poor ragged *Lazarus* that hath God for his portion before a rich *Dives* that hath onely gold for his portion. If thou haſt God for thy portion, then there is no man in Court, City, or Countrey to that man that hath God for his portion, then there is no man in a Pariſh, a County, a Kingdome to him that hath God for his portion; a man that hath God for his portion hath an higher eſteem and a greater reſpect for a *Job*, though ſtript of all, and ſitting upon a dunghil, than he hath for a wicked *Ahab*, though ſitting on his royal Throne. *Paul* ſet an higher price upon *Oneſimus*, though but a ſervant, a ſlave, becauſe he had God for his portion, than he did upon *Nero*, though he was a great and mighty Emperor. And King *Ingo* valued poor ragged Chriſtians that had God for their portion, above all his glitter-

Phil.10.12, 17.
2 Tim.4.17

ing

ing Pagan Nobles that had onely the world for their portion, ſaying, that when all his Pagan Nobles ſhould in all their pomp and glory be turned into hell, thoſe poor Chriſtians that had God for their portion ſhould be his Conſorts and fellow-Princes in heaven. Look, as men that have their portion in this world do value men according to their worldly portions; ſo that they that have moſt gold and ſilver, and they that have moſt Lordſhips and Lands, they are the beſt men, the happieſt men, the only men in their eyes: So a Chriſtian that hath God for his portion, he ſets the higheſt value upon thoſe that have God for their portion, and there are no men in all the world that are ſo high in his books as they are. A man that hath an intereſt in God loves none, nor likes none, nor honours none, nor delights in none, nor exalts none, nor values none to thoſe that have God for their portion; though the men, the

great men of this world may ſit in the uppermoſt ſeats at his table, yet they that have God for their portion ſit in the uppermoſt rooms of his heart. The Jews ſay, that thoſe ſeventy ſouls that went with *Jacob* into *Egypt*, were as much worth as all the ſeventy Nations in the world: And I may ſay, that one ſoul that hath God for his portion is more worth than all the ſouls in the world that have only the world for their portion. A man that hath God for his portion, cannot but ſet a very high value upon all thoſe that have God for their portion, though in diſputable things they may differ from him. A man that hath God for his portion had rather live with thoſe that have God for their portion in a priſon, in a dungeon, than live with thoſe that have only the world for their portion in a royal Palace. As *Algerius* an Italian Martyr was wont to ſay, that he had rather live in priſon with *Cato*, than with *Cæſar* in the Se-

Senate-houſe. And Doctor *Taylor* the Martyr rejoyced exceedingly that ever he came into priſon, becauſe he came there to have acquaintance with that Angel of God *John Bradford*, as he calls him. When *Joſeph* was in *Egypt* the Scripture ſaith (according to the Hebrew phraſe) *That he tied the Princes of* Pharaohs *Court about his heart*; ſo a man that hath God for his portion, he doth as it were tie thoſe that have God for their portion about his heart; O he is alwayes beſt when they are moſt in his eye, and neereſt to his heart; 'tis his happineſſe on this ſide happineſſe to enjoy communion with them, and 'tis the greateſt unhappineſſe in this world to be ſeparated from them. A man that hath God for his portion values the company of ſuch that have God for their portion above all other company in the world, and he values the favour of ſuch above all other mens favour in the world, and he values the prayers of ſuch above

Pſa.105.22

Pſa.120.5, 6,7.

above all other mens prayers in the world, and he values the counſel of ſuch above all other mens counſel in the world, and he values the experiences of ſuch above all other mens experiences in the world, and he values the intereſt of ſuch above all other mens intereſt in the world, and he values the hopes and expectations of ſuch above all other mens hopes and expectations in the world, and he values the examples of ſuch above the examples of all other men in the world, and he values the diſpleaſure and anger of ſuch above all other mens diſpleaſure and anger in the world. But

11. Eleventhly, If God be your portion, then you are his portion; if you have an intereſt in God, then God hath an intereſt in you; if you have a propriety in God, then God hath a propriety in you; if God be truly yours, then you are really his, *Cant.* 2. 16. *My beloved is mine, and I am his*; Pſal. 119. 94.

I am thine, ſave me; I am not mine own, I am not ſins, I am not Satans, I am not the worlds, I am not friends, I am not relations, but I am thine, ſave me, I am really thine, I am totally thine, I am ſolely thine, I am everlaſtingly thine, ſave me; *Ezek.* 16.8. *I entered into covenant with thee, and thou becameſt mine*; *Deut.* 32.9. *For the Lords portion is his people*, Jacob *is the lot of his inheritance*: though Gods people are deſpiſed of the world, yet they are dear to God, for they are his portion. In thoſe words, Jacob *is the lot of his inheritance*, he alludes to the diviſion of the land of *Canaan*, as if the ſons of *Jacob* had fallen to him by lot. The Lords people are as dear to God, and as neer to God, and in as great account with God, as earthly portions and inheritances are or can be among the ſons of men; *Jer.* 12.10.

There are none that have that large intereſt and propriety in the Saints that God hath, *Zech.* 2.12 *And the Lord ſhall inherit* Judah *his portion in the holy land, and ſhall chuſe* Jeruſalem *again.*

Many Paſtors have deſtroyed my Vineyard, they have trodden my portion under foot, they have made my pleaſant portion (or as the Hebrew hath it, my portion of deſire, or of delight) *a deſolate wilderneſſe.* Gods people are not onely his portion, but they are his pleaſant portion, yea, they are his deſireable portion, his delightful portion. If the Lord be your portion, then you are his inheritance, *Iſa.* 19.25. and his peculiar treaſure, *Exo.* 19. 5. and his glory, *Iſa.* 46. 13. and his ornament, *Ezek.* 7.20. and his throne, *Jer.* 4. 21. and his Diadem, *Iſa.* 62. 3. and his jewels, *Mal.* 3.17. Theſe Scriptures ſpeaks out plainly and clearly that great propriety and intereſt that God hath in all thoſe that have a propriety and intereſt in him. O Sirs, look that as in all God hath you have an intereſt, ſo in all that you have God hath an intereſt; and look as what God is, he is for you, ſo what you are, you are for God; and look, as God is ſincerely for you, ſo you are

are ſincerely for God; and as God is wholly for you, ſo you are wholly for God; and as God is onely for you, ſo you are onely for God; and as God is in all things for you, ſo you are in all things for God; and as God is at all times for you, ſo you are at all times for God. O Sirs, there are none under heaven that have that intereſt in you as God hath, if indeed he be your portion. Look what intereſt the head hath in the members, the husband in the wife, the father in the child, the Lord in his ſervant, the General in his ſouldier, and the Prince in his ſubject, that, all that, and more than that hath God in all thoſe that have an intereſt in him. There is no man in the world that hath ſuch an intereſt in himſelf, as God hath in him, if indeed God be his portion. Sinne cannot ſay to a man that hath God for his portion, Thou art mine; nor Satan cannot ſay to a man that hath God for his portion, Thou art mine; nor the World cannot

ſay to a man that hath God for his portion, Thou art mine; nor the Creature cannot ſay to a man that hath God for his portion, Thou art mine; it is onely God that can ſay to ſuch a man, Thou art mine. As in marriage, none can ſay, This woman is mine, but the husband; ſo none can ſay to a man that hath God for his portion, Thou art mine, but God alone. Look, as no man can truly ſay, That God is my Lord, and my God, and my father, and my friend, and my wiſdome, and my counſel, and my righteouſneſſe, and my conſolation, and my ſalvation, and my portion, and my light, and my life, and my love, and my rock, and my fortreſſe, and my deliverer, & my ſtrength, and my buckler, and my high tower, and my help, and my happineſs, and my bleſſedneſs, and my all in all, but he that hath God for his portion; ſo none but God can look upon a gracious perſon, and ſay, This gracious perſon is mine, he

Pſa. 8. 1, 2.

he is my bride, my child, my friend, my favourite, my beloved, my darling, my joy, my crown; his heart is ſet upon me, and his love is inflamed towards me, and his truſt and confidence is fixed on me, and his deſires and longings are running out after me, and all his joyes and delights are terminated in me. But

Twelfthly, If God be your portion, then certainly the leaſt of God is very dear and precious to you: O then the leaſt truth of God will be very precious to you, and the leaſt command of God will be very precious to you, and the leaſt child of God will be very precious to you, and the leaſt concernment of God will be very precious to you. Look, as the leaſt beam of light is precious, and as the leaſt drop of honey is precious, and as the leaſt duſt of gold is precious, and as the leaſt degree of health and ſtrength is precious, and as the leaſt meaſure of liberty is pre- 12.

precious; ſo the very leaſt of God is very precious to that man that hath God for his portion. Look, as every little piece and parcel of a worldly mans portion is very dear and precious to him; ſo every little piece and parcel of God (if I may ſo ſpeak) is very dear and precious to him that hath God for his portion. The leaſt glimpſe and manifeſtations of the love and favour of God, the leaſt taſte of the mercies of God, the leaſt anointings of the Spirit of God, the leaſt cõmunications of the grace of God, & the leaſt drops of the conſolations of God, are exceeding ſweet & precious to him that hath God for his portion: The leaſt good look that a man hath from God, and the leaſt good word that a man hears from God, and the leaſt love-letter and love-token that a man receives from God, is exceeding precious to that man that hath God for his portion: *One day in thy Courts is better than a thouſand elſewhere:* he doth not ſay, one year

Pſal. 84. 10.

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n thy Courts is better than a thou-
and elſewhere, but *one day in thy*
Courts is better than a thouſand elſ-
where; nor he doth not ſay, one
uarter of a year in thy Courts is
etter than a thouſand elſewhere,
ut *one day in thy Courts is better than*
a thouſand elſewhere; nor he doth
ot ſay, one moneth in thy Courts
s better than a thouſand elſe-
here, but *one day in thy Courts is*
etter than a thouſand elſewhere; to
ew, that the very leaſt of God is
xceeding precious to a gracious
oul that hath God for his porti-
on.

Now by theſe twelve particulars
ou may all know whether God
e your portion or no, except you
re reſolved before-hand to put a
heat upon your own immortal
ouls, and ſo to make your ſelves
iſerable in both worlds. And
thus much ſuffice for this uſe of
ial and examination.

Now if upon trial and exami-
ation any of you ſhall come to
me comfortable ſatisfaction in
your

your own ſpirits, that God is your portion, and that you have an undoubted intereſt and propriety in God; O then I would upon the knee of my ſoul intreat, and beſeech you, (I might ſay, charge and command you) to evidence and declare to all the world your intereſt and propriety in God.

But you will ſay, how ſhould we evidence and declare to the world our intereſt and propriety in God? we are willing to do it, if we did but know how we ſhould do it. Why then thus:

1. Num. 11. 29 John 1. 39--49. Ch. 4. 28, 29, 30. Acts 10. 24, 25, 27.

Firſt, Evidence and declare your intereſt and propriety in God, by your labouring and indeavouring with all your might to draw on others to get an intereſt and propriety in God. O Sirs, have you been convinced of the neceſſity and excellency of intereſt and propriety in God? have you experienced the profit, the ſweet, the comfort, and the happineſſe of

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propriety and intereſt in God? and how then can you but ſtrive, as for life, to perſwade others to look after their intereſt and propriety in Chriſt, as the one thing neceſſary? When *Sampſon* had taſted honey, he gave his father and mother ſome with him. O my brethren, propriety and intereſt in God is ſo ſweet a morſel, that I cannot ſee how it is poſſible for a man to taſt of it, and not to commend it to others; they that have taſted, that the Lord is gracious, cannot but cry out with the Pſalmiſt, *O taſt and ſee that the Lord is good.* Propriety and intereſt in God will never make a man a churle, it will never work a man to make a monopoly of ſo rare a jewel as that is. O the fervent prayers! O the burning deſires! O the vehement wiſhes! O the ſtrong indeavours of ſuch that have an intereſt and propriety in God, to draw on others to ſeek after an intereſt and propriety in God! All true propriety and intereſt in God is of a diffuſive nature,

Judg. 14. 8, 9.

Pſal. 34. 8.

ture, it is like light that will ſpread it ſelf over all, it is like leaven that will run through all, it is like *Maries* box of ſweet ointment that filled all the houſe with the ſweet ſcent thereof. If thou art a Act.26.29 Miniſter, evidence thy propriety in God, in doing all thou canſt to provoke thoſe that are under thy charge to ſecure their propriety in God; other things cannot be ſecured, but propriety in God may be ſecured. If thou art a Joſh.24 15 Magiſtrate that haſt a propriety in God, evidence it by doing all thou canſt by thy commands, and by thy counſel, and by thy example, and by thy prayers, to perſwade, and win others over to be reſtleſſe, till they have ſecured their intereſt and propriety in God. If thou art a father that haſt intereſt and propriety in God, O then let thy ſoul be ſtill in travail for thy children, till Chriſt be formed in them, till they are new-born, and till they have experienced the power and ſweet of propriety and intereſt

tereſt in God. But

Secondly, Evidence your propriety and intereſt in God, by keeping far off from all ſuch ſinful courſes, practiſes, and compliances that may any ways put your ſelves or others to queſtion the truth of your propriety and intereſt in God. Thus did thoſe worthies, of whom this world was not worthy, in that *Heb.* 11. It is very obſervable that when the holy things belonging to the Sanctuary were to be removed, God commanded *Aaron* and his ſons, that there ſhould be a ſpecial care had to cover them all over, leſt in journeying duſt ſhould any wayes ſoil them. O beloved, it highly concerns you that have an intereſt and propriety in God, to look narrowly to your hearts, words, works, and wayes, and to ſee that there be ſuch a covering of grace and holineſſe, ſuch a covering of care, fear, wiſdome, watchfulneſſe, and circumſpection over your whole man, that no ſcandalous ſins, pollutions, or defilements

2.

Num. 4. 5. to 13.

Rev. 14. 3,4,5. Chap. 3. 4.

filements be found upon you, according to that exhortation of the Apoſtle, in that *Phil.* 2. 15. *That ye may be blameleſſe, and harmleſſe, the ſons of God, without rebuke, in the midſt of a crooked and perverſe nation, among whom ye ſhine* (or *ſhine ye*) *as lights in the world.* I have read of the Dove, that there is ſuch a native dread of the Hawk implanted in her, that ſhe is afraid of every feather that hath grown upon a Hawk, and that ſhe ſo deteſts and abhors the very ſight of any ſuch feather, that ſhe will fly from it, and keep at the greateſt diſtance imaginable from it: And ſhall not that divine fear, O Chriſtians, that is planted by the hand of the Spirit in your hearts, be of as great a force and prevalency to keep your ſouls from all thoſe enormities and wicked compliances that may in the leaſt occaſion you or others to queſtion your propriety and intereſt? remember *Francis Spira*, and tremble. You know a Scrivener may by one great blot at laſt ſpoil all that

that he hath done for many dayes before upon a large Pattent or Leaſe; ſo a man may by one foul blot, by one enormous crime, by one wretched act of compliance, daſh and obliterate the faireſt copy of a vertuous life, and raze out all the viſible golden characters of divine graces, that once ſeemed to be printed upon the ſoul. Look, as one drop of ink coloureth a whole glaſſe of clear water; ſo one groſs ſin, one ſhameful action, one hours compliance with any thing of Antichriſt will colour and ſtain all the great things that ever you have ſuffered, and all the good things that ever you have performed; it will ſtain and colour all the good prayers that ever you have made, and all the good Sermons that ever you have heard, and all the good books that ever you have read, and all the good words that ever you have ſpoke, and all the good works that ever you have done: And therefore whatever you do, keep off from ſinne, and

keep off from all ſinful compliances, as you would keep off from hell it ſelf. But

3. Thirdly, Declare and evidence your propriety and intereſt in God by maintaining and keeping up the ſenſe of your intereſt and propriety in God, in oppoſition to all other intereſt whatſoever; maintain your intereſt in God, in oppoſition to ſins intereſt, and in oppoſition to Satans intereſt, and in oppoſition to the worlds intereſt, and in oppoſition to Antichriſts intereſt, and in oppoſition to all carnal and ſuperſtitious intereſts; as *Moſes* did, and as *Joſhuah* and *Caleb* did, and as *Mordecai* and *Nehemiah* did, and as *Daniel* and the three Children did, and as the Apoſtles and the primitive Chriſtians did. Certainly the heart of a gracious man cannot but riſe, and his anger and indignation cannot but ſwell againſt every thing and every intereſt that threatens to make a breach upon his intereſt and propriety

Pſal. 63. 1. Rev. 14. 1, 2, 3, 4. Num. 14. Pſal. 69. 9. Pſa. 15. 5.

priety in God. A man that hath an intereſt and propriety in God, in the midſt of all oppoſitions is like a man made up all of fire, walking in ſtubble and ſtraw, he overcomes and conſumes all oppoſitions, and all difficulties are but whetſtones to his fortitude; he incourages his ſoul in the face of all oppoſitions and dangers, as *Hezekiah* once did his ſouldiers in that 2 *Chron.* 32.7,8. *Be ſtrong and couragious, be not diſmayed for the King of* Aſſyria, *nor for all the multitude that is with him; for there be more with us, than with him: With him is an arm of fleſh, but with us is the Lord our God, to help us, and to fight our battels. And the people reſted themſelves upon the words of* Hezekiah, *King of* Judah. He is a fool, we ſay, that will be laughed out of his Coat; but certainly he is a fool in *Folio* that will be laughed out of his skin, nay, out of his ſoul, out of his profeſſion, out of his eternal ſalvation; but doubtleſſe ſuch fools as theſe have never experienced

the ſweet of propriety and intereſt in God. Without all peradventure there were many broad jeſts and many bitter ſcoffs broken upon *Noah*, whil'ſt he was a building of his Ark; the people laugh't at him, and derided him, and thought the poor old man doted and dreamed, not as we ſay of a dry Summer, but of a wet Winter: but yet *Noahs* propriety and intereſt in God being clear, *Noah* begins his work, and goes on his work, and never ceaſes till he had finiſhed that work that God had ſet him about.

Alciat obſerves in one of his Emblems, that a dog then barketh moſt, when the Moon is at fulleſt: (but whether it be by ſome ſpecial influence that it then worketh in the dog; or whether it be occaſioned by the ſpots in the Moon repreſented unto him in the forme and ſhape of another dog, I ſhall not conclude:) but yet let the dog bark never ſo much, the Moon will run her courſe, ſhe will walk her ſtation ſecurely through the Hea-

Heavens, though all the dogs in the Town bark never ſo fiercely at her; ſo a man that hath an intereſt and propriety in God (and knows it) he is like the Moon, he will hold on his courſe heavenwards, and holineſſe-wards, though all the lewd and debauched wicked wretches in City and Countrey ſhould bark at him, and deride him, and oppoſe him, and ſpeak all manner of evil againſt him. Propriety and intereſt in God will make a man ſet light by all ſuch paper-ſhot, yea, it will carry him through the pikes, not onely of evil tongues, but it will alſo carry him through the moſt fierce and eager oppoſition that either Satan himſelf, or any of his inſtruments can poſſibly raiſe againſt him. But

Fourthly, Declare and evidence your propriety and intereſt in God by your ſweet and noble carriage and deportment towards thoſe that have an intereſt and propriety 4.

in God. Look, as a child carries it in a different way to his Father to what he doth to others, ſo you muſt carry it in a different way towards thoſe that have an intereſt and propriety in God, to what you do towards thoſe that have no intereſt nor propriety at all in God. Though a wife be very kind and courteous to all comers and goers, yet ſhe carries it in a very different way to her husband from what ſhe doth to all others, ſhe carries it with a great deal more kindneſſe, and ſweetneſſe, and tenderneſſe, and familiarneſſe, and nobleneſſe, &c. towards her husband, than ſhe doth towards others, whether they be friends or ſtrangers: And juſt thus ſhould you carry it towards thoſe that have a propriety and intereſt in God. I have not faith enough to believe that ſuch men have any intereſt and propriety in God, who carry it very ſtrangely and proudly, and churliſhly, and ſcornfully, and deridingly, and tyrannically, and

and diſdainfully, and enviouſly, and malicioufly, and rigorouſly, and ſowrly, and bitterly, &c. towards thoſe that have an intereſt and propriety in God, and yet carry it at the ſame time very fairly, and ſweetly, and courteouſly, &c. towards ſuch wretches that have no intereſt or propriety in God at all, yea, to ſuch that blaſpheme his Name, and that prophane his Sabbaths, and that pollute his Ordinances, and that trample upon his mercies, and that deſpiſe his warnings, and that are given up to their own hearts luſts, and that live as if there were neither God, nor heaven, nor hell. But

Fifthly, Evidence your intereſt and propriety in God, by doing ſuch things for God, which ſuch as have no intereſt in God cannot do, nor will not do, nor have no heart nor minde to do; evidence your intereſt in God, by doing ſingular things for God, by doing ſuch things for God that are above their

5.

Matth. 5. 44, 45, 46, 47, 48.

their reach that have no intereſt nor propriety in God at all; As by denying your ſelves, your ſinful ſelves, your natural ſelves, and your religious ſelves; and by keeping a ſingular guard upon your owne hearts, words, and wayes; and by ſtepping over the Worlds Crown to take up Chriſts Croſſe, as *Moſes* did; and by leſſening your ſelves to greaten Chriſt, as *John* did; and by lifting up of Chriſt above your luſts, above your ſelves, above the world, above outward priviledges, above your performances, above your arts, parts, and gifts, as *Paul* did; and by bleſſing a taking God as well as a giving God, as *Job* did; and by rejoycing and glorying in all the afflictions and ſufferings that befalls you for Chriſts ſake and the Goſpels ſake, as the Apoſtles and primitive Chriſtians did; and by chuſing to ſuffer rather than to ſin, as thoſe Worthies did of whom this world was not worthy; and by keeping of your ſelves

Heb. 11.

Joh. 3.30, 31, 32.

Phil. 3.7, 8, 9.

Job 1.

Heb. 11.

ſelves from the defilements, pollutions, and abominations of the times, as ſome in *Sardis* did; and by following of the Lamb whereſoever he goes, as thoſe hundred fourty and four thouſand did, who had their fathers name written in their foreheads. O Sirs, it is infinitely better not to challenge any intereſt or propriety in God at all, then to pretend high as to intereſt and propriety in God, and yet to do no more for God (nay it may be not ſo much) than they that have no intereſt nor propriety in God at all. But

Rev. 3. 4.

Chap. 14. 1, 2, 3, 4, 5.

Sixthly and laſtly, Evidence your intereſt and propriety in God, by falling roundly in with the intereſt of God, in oppoſition to all carnal intereſts in the world. O Sirs, the intereſt of God will by degrees eat out and ſwallow up all other intereſts in the world. Look as *Pharaohs* lean kine eat up the fat, and as *Aarons* rod ſwallowed up the Egyptians rods, ſo the intereſt

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Gen. 41. 4. Exod. 7. 11, 12.

Iſa. 8 9,10. tereſt of God will in time eat up and ſwallow up all that ſuperſtitious carnal worldly Antichriſtian and Satanical intereſt that men labour now to uphold with all their might; *Dan.* 2. 35. *Then was the iron, the clay, the braſſe, the ſilver, and the gold broken to pieces together, and became like the chaff of the Summer threſhing-floors, and the wind carried them away, that no place was found for them; and the ſtone that ſmote the Image became a great mountain, and filled the whole earth.* Verſe 44. *And in the dayes of theſe Kings ſhall the God of heaven ſet up a Kingdom, which ſhall never be deſtroyed; and the Kingdome ſhall not be left to other people, but it ſhall break in pieces, and conſume all theſe Kingdomes, and it ſhall ſtand for ever.* And ſo, Chap. 7. 27. *And the Kingdom & dominion, & the greatneſs of the Kingdom under the whole Heaven ſhall be given to the people of the Saints of the moſt High, whoſe Kingdom is an everlaſting Kingdome, and all Dominions ſhall ſerve and obey him.* Rev. 17. 12,13,14. *And the ten hornes which*

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thou ſaweſt, are ten Kings, which have received no Kingdome as yet; but receive power as Kings one hour with the beaſt: theſe have one mind, and ſhall give their power and ſtrength unto the beaſt: theſe ſhall make war with the Lamb, and the Lamb ſhall overcome them; for he is Lord of Lords, and King of Kings, and they that are with him, are called, and choſen, and faithful. If theſe Scriptures do not clearly evidence, that the intereſt of Chriſt ſhall ſwallow up all other intereſts, I underſtand nothing. Now mark, the people of God are the intereſt of God, and the Goſpel of God is the intereſt of God, and the Ordinances of God are the intereſt of God, and the inſtitutions and pure worſhip of God are the intereſt of God, &c. And therefore all you that have an intereſt and propriety in God, evidence it by your ready and reſolute falling in with the intereſt of God. Believe it, they that fall in with the intereſt of God, fall in with the ſtrongeſt ſide, and will be ſure

ſure to carry it againſt ten thouſand worlds: What is the ſtubble to the flames? what is weakneſſe to ſtrength? what is impotency to omnipotency? what is folly to wiſdome? what is emptineſſe to fulneſſe? no more are all the carnal intereſts in the world to the intereſt of God; and therefore thrice happy is that man that falls timely and cordially in with the intereſt of God.

But now, if upon trial and examination any of you ſhall finde that yet the Lord is not your portion, (and this I believe will be the caſe of many of you) I would exhort all ſuch perſons to labour with all their might, yea, to labour as for life, to get the Lord to be their portion. O Sirs, this is the one thing neceſſary, this is the Sun among the ſtars, this is the work of works that lies upon your hands; when this is done all is done, till this be done there is nothing done that will do you good

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in another world. O Sirs, your lives lies upon it, your souls lie upon it, eternity lies upon it, your all lies upon it, and therefore you had need be restlesse, till you have gained the Lord to be your portion.

Now that I may the more effectually provoke you, and stir you up to this great and glorious, this necessary and weighty work, give me leave to propose these following Considerations.

First, Consider, that thy present portion, thy present condition is but miserable and cursed: All the earth was curst upon mans fall, and till fallen man comes to be interested in God, all his earthly enjoyments are curst unto him, his honours are curst, and his riches are curst, and his preferments are curst, and his pleasures are curst; the whole portion of his cup is nothing but a little cursed vanity, *Job* 20.23,24,25,28,29. *When he is about to fill his belly, God shall cast the fury*

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Levit. 26. Deut. 28.

fury of his wrath upon him, and ſhall rain it upon him while he is eating. He ſhall flee from the iron weapon, and the bowe of ſteel ſhall ſtrike him through. It is drawn, and cometh out of the body; yea, the gliſtering ſword cometh out of his gall; terrours are upon him. The increaſe of his houſe ſhall depart, and his goods ſhall flow away in the day of his wrath. This is the portion of a wicked man from God, and the heritage appointed unto him by God. And ſo Chap. 24. 18. *He is ſwift as the waters, their portion is curſed in the earth; he beholdeth not the way of the Vineyards.* Prov. 3. 33. *The curſe of the Lord is in the houſe of the wicked.* Mal. 2. 2. *If ye will not hear, and if ye will not lay it to heart, to give glory unto my Name, ſaith the Lord of hoſts, I will even ſend a curſe upon you, and I will curſe your bleſſings, yea, I have curſed them already, becauſe ye do not lay it to heart.* There is a real curſe, and a ſecret curſe, an inviſible curſe, and an inſenſible curſe that lies upon all their ſouls that have not God for their portion; *Gal.* 3. 10. *Curſed is*

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every one that continueth not in all things which are written in the book of the Law to do them. And as there is a curſe upon all their ſouls, ſo there is a curſe upon all their comforts, contentments, and enjoyments, that enjoy not God for their portion; till a man comes to enjoy God for his portion, all his earthly portions are curſt unto him, but when a man comes to enjoy God for his portion, then all his earthly portions are bleſt unto him. O Sirs, there is no mitigating of the curſe, there is no reverſing of the curſe, there is no altering of the curſe, nor there is no taking of the curſe from off your ſouls, nor from off your earthly portions, but by gaining God to be your portion. O Sirs, you will live accurſed, and you will die accurſed, and you will appear before God accurſed, and you will be judged and ſentenced by God accurſed, and you will be ſent to hell accurſed, and you will remain to all eternity accurſed, if God be not

not your portion: and therefore, O how ſhould this Conſideration awaken every ſinner to give God no reſt till he hath given himſelf as a portion to him! But

2. Mark 14. 36. Luk. 18. 27.

Secondly, Conſider this, that there is yet a poſſibility of attaining God to be thy portion; all the Angels in heaven, and all the men on earth do not know to the contrary, but that God may be thy portion, even thine. If thou art but heartily willing to be divorced from that wicked Trinity, the World, the Fleſh, and the Devil, there is no doubt but God will be thy portion. O Sirs, why hath God laid open ſo clearly and ſo fully the nature and incomparable excellency of this portion above all other portions before you, but to perſwade your hearts, and to draw out your ſouls to look after this portion, and to make ſure this portion, as that wherein all your happineſſe and bleſſedneſſe lies? O that you were wiſe to conſider, that

that now a prize, an opportunity is put into your hands that may make you for ever; you have all the wayes, and all the means, and all the helps, and all the advantages imaginable for the obtaining of God to be your portion, ſo that if God be not your portion, I ſhall be ſo bold to tell you, that your deſtruction is from your ſelves. O Sirs, though God be a golden Myne, yet he is ſuch a Myne that may be come at, if you will but dig, and ſweat, and take pains to purpoſe; though he be a pearl of infinite price, yet Chriſt can purchaſe this Pearl for you; though he be a matchleſſe and incomparable portion, yet he is ſuch a portion as may be yours, as will be yours, if you are not wanting to your own ſouls. Why hath God ſent his Ambaſſadours early and late? and why hath he, even to a miracle, continued them amongſt you to this very day? but that they ſhould acquaint you with his wonderful readineſſe and willing-

Hoſ.13.9.

Pro.2.2,3, 4,5,6,7.

2 Cor.5. 18,19,20.

Pſa. 105. 8. Epheſ. 2. 4. Pſal. 86. 15. 1 Pet. 1 1. 3. Pſa. 103. 11.

neſſe to beſtow himſelf as a portion upon you. O Sirs, God is ſaid to be a God of great mercy, and to be rich and plenteous in mercy, and to be abundant in mercy, and to be tranſcendent and incomparable in mercy; yea, all the mercies of God are ſure mercies, they are royal mercies, they are innumerable mercies, they are bottomleſs mercies, they are unchangeable mercies, and they are everlaſting mercies; and therefore there is no reaſon for any man to deſpair of obtaining of God for his portion. But

3. Thirdly, Conſider that God is a portion-ſweetning portion; God is ſuch a portion as will ſweeten all other portions; he is a portion that will make every pleaſant portion more pleaſant, and that will make every bitter portion ſweet. Poverty is one mans portion, and ſorrow is another mans portion, and croſſes and loſſes are a third mans portion, and reproaches and ſuffer-

ſufferings are a fourth mans portion, and ſickneſſe and diſeaſes are a fifth mans portion, &c. But now God is a portion that will ſweeten all theſe portions: You know the Tree that *Moſes* caſt into the bitter waters of *Marah* made them ſweet; now this Tree was a type of Chriſt, who will certainly ſweeten all our bittereſt potions. The Church complained in that *Lament.* 3. 15. *That God had filled her with bitterneſſe* (or as the Hebrew hath it, *with bitterneſſes*) *and that he had made her drunken with wormwood*; and yet this very Conſideration, *That the Lord was her portion, v.* 24. *ſweetned all.* If God be thy portion, there is no condition that can make thee miſerable; if God be not thy portion, there is no condition that can make thee happy: If God be not thy portion, in the midſt of thy ſufficiency thou wilt be in ſtraits; if God be thy portion, in the midſt of all thy ſtraits thou ſhalt enjoy an all-ſufficiency in an all-ſufficient God. Till

Exod. 15. 23, 24, 25.

Job. 20. 22

God be thy portion, O ſinner, thou will never taſte any thing but death and bitterneſſe in all thy comforts, and in all thy contentments, and in all thy enjoyments. But

4. Fourthly, Conſider that all earthly portions are not of that infinite conſequence and concernment to you, as this portion is; all earthly portions are but the meat that periſheth, they are but moth-eaten and canker-eaten treaſures, they are full of uncertainty, yea, they are all over vanity, they reach not beyond the line of this mortal life; they can neither ſuit the ſoul, nor fill the ſoul, nor ſatisfie the ſoul, nor ſave the ſoul; they can neither change the heart, nor reform the heart, nor in the leaſt better the heart; they can neither arm a man againſt temptations, nor lead a man out of temptations, nor make a man victorious over temptations; they can neither direct the conſcience when 'tis in ſtraits,

John 6. 27. Matt. 6. 19. James 5. 3. Eccleſ. 1.

ſtraits, nor relieve the conſcience when 'tis under diſtreſs, nor ſupport the conſcience when it is under guilt, nor heal the conſcience when it is under wounds; they can neither make our peace with God, nor keep our peace with God, nor augment our peace with God; they can neither bring us to Chriſt, nor unite us to Chriſt, nor keep us with Chriſt, nor transform us into the ſimilitude or likeneſſe of Chriſt; they can neither bring us to heaven, nor fit us for heaven, nor aſſure us of heaven: In a word, no earthly portion can free us from death, nor in the leaſt avail us in the day of wrath. By all which it is moſt evident that all earthly portions are of very little conſequence and concernment to the ſons of men, to the ſouls of men. O but now God is a portion of infinite conſequence and concernment to all the ſons and ſouls of men. No man can hear as he ſhould, nor pray as he ſhould, nor live as he ſhould, nor die as

he ſhould, till God be his portion; no man is ſecure from temporal, ſpiritual, or eternal judgments, till God be his portion: no man can be happy in this world, or bleſſed in another world, till God be his portion. O Sirs, it is not abſolutely neceſſary that you ſhould have this or that earthly portion, but 'tis abſolutely neceſſary that you ſhould have God for your portion; for if God be not your portion, all the Angels in heaven, nor all the men on earth cannot prevent your being miſerable to all eternity.

5. Fifthly, Conſider, that till a man comes to have God for his portion he never comes to be temptation-proof: A man that hath God for his portion is temptation-proof, he will ſay when tempted, as *Themiſtocles* did, Give thoſe bracelets to ſlaves; and as *Baſil* did, who (when he was offered temporary honour, glory, and wealth, &c.) anſwered, Give me glory which abides

abides for ever, and give me riches which will indure for ever: And as he did, who being tempted with offers of money to deſert his Religion, gave this excellent anſwer, Let not any think, that he will imbrace other mens goods to forſake Chriſt, who hath forſaken his own proper goods to follow Chriſt: And as that Martyr did, who when he had riches and honours offered him, if he would recant, anſwered, Do but offer me ſomewhat that is better than my Lord Jeſus Chriſt, and you ſhall ſee what I will ſay to you: And as *Hormiſda*, a noble man in the King of *Perſia*'s Court did, who becauſe he would not deny Chriſt, he was put into ragged clothes, deprived of his honours, and ſet to keep the camels; after a long time, the King ſeeing him in that

When *Phyrrhus* tempted *Fabricius* the firſt day with an Elephant, ſo huge and monſtrous a Beaſt, as before he had not ſeen, and the next day with money and promiſes of honour, he anſwered, I fear not thy force, and I am too wiſe for thy fraud. If nature could do this, grace can do more.

baſe condition, and remembring his former Fortunes, he pitied him, and cauſed him to be brought into the Palace, and to be cloathed again like a noble man, and then perſwades and tempts him afreſh to deny Chriſt, whereupon this noble Spirit preſently rended his Silken Clothes, ſaying, If for theſe you think to have me deny my Faith, take them again, and ſo he was caſt out with ſcorn the ſecond time: And what was that that made the Apoſtles temptation-proof, and that made thoſe Worthies temptation-proof, *Heb.* 11. and that made the primitive Chriſtians temptation-proof, and that made the Martyrs in Queen *Maries* dayes temptation-proof? Certainly, nothing more than this very Conſideration, that God was their portion. Ah ſinners, ſinners, you will certainly fall, you will readily fall, you will eaſily fall, you will frequently fall, you will dreadfully fall before temptations, til you come to enjoy God for your por-

portion. Every blaſt & every wind of temptation will overſet & overturn that man that hath not God for his portion: Such a man may pray a thouſand times over and over, *Lord, lead me not into temptation*, and yet every day fall before the leaſt temptation, as common experience doth abundantly evidence; whereas a man that hath God for his portion will ſtand faſt like a rock in all ſtorms, yea, in the face of all temptations he will be like Mount *Zion* that cannot be removed. *Luther* counſels every Chriſtian to anſwer all temptations with this ſhort ſaying, *Chriſtianus ſum*, I am a Chriſtian; and I would counſel every Chriſtian to anſwer all temptations with this ſhort ſaying, *The Lord is my portion*. O Chriſtian, when Satan or the world ſhall tempt thee with honours, anſwer, *The Lord is my portion*; when they ſhall tempt thee with riches, anſwer, *The Lord is my portion*; when they ſhall tempt thee with preferments, anſwer, *The Lord*

Luther in Gen.

Lord is my portion; and when they ſhall tempt thee with the favours of great ones, anſwer, *The Lord is my portion*; yea, and when this perſecuting world ſhall threaten thee with the loſſe of thy eſtate, anſwer, *The Lord is my portion*; and when they ſhall threaten thee with the loſſe of thy liberty, anſwer, *The Lord is my portion*; and when they ſhall threaten thee with the loſſe of friends, anſwer, *The Lord is my portion*; and when they ſhall threaten thee with the loſſe of life, anſwer, *The Lord is my portion.* O Sirs, if Satan ſhould come to you with an apple, as once he did to *Eve*, tell him that *The Lord is your portion*; or with a grape, as once he did to *Noah*, tell him, that *The Lord is your portion*; or with a change of raiment, as once he did to *Gehezi*, tell him, that *The Lord is your portion*; or with a wedge of gold, as once he did to *Achan*, tell him that *The Lord is your portion*; or with a bag of money, as once he did to *Judas*, tell him that *The Lord*

is

is your portion; or with a Crown, a Kingdome, as once he did to *Moſes*, tell him, that *The Lord is your portion*. But,

Sixthly and laſtly, If God be not your portion, you will be miſerable to all eternity; if God be not your portion, wrath muſt be your portion, hell muſt be your portion, everlaſting burnings muſt be your portion, a devouring fire muſt be your portion, and a ſeparation for ever from the glorious preſence of God, Chriſt, Angels, and the ſpirits of juſt men made perfect muſt be your portion; as you may clearly ſee by comparing the Scriptures in the Margin together. If God be not your portion in this life, you ſhall never have him for your portion in another life; if God be not your portion here, he will never be your portion hereafter. O Sirs, if death ſhould ſurprize you before God is your portion, you will as certainly go to hell, as God is in heaven; and therefore it infinitely concerns you

6.

Pſal.11.6. Pſal.9.17. Iſa.33.14. Mat.24.ult 2 Theſ.1.7, 8,9,10. Heb.12.22, 23,24.

you to get God for your portion. There is no way in the world to make the King of terrours to be a King of deſires to thy ſoul, O man, but by gaining God for thy portion. Of all terribles death will be moſt terrible and formidable to that man that hath not God for his portion. If thou ſhouldeſt live and die, O man, without having God for thy portion, it had been good for thee that thou hadſt never been born; and if the day of thy birth had been the day of thy death, thy hell would not have been ſo hot as now thou wilt certainly find it.

But now, methinks, I hear ſome crying out, O Sir, what ſhall we do that we may have God for our portion? O had we as many worlds at our diſpoſe as there be ſtars in heaven, we would give them all that we might have God for our portion; O we now ſee that we can never be happy except God be our portion, yea, we now ſee that we ſhall be miſerable to

all

ll eternity, except God be our portion; and therefore what ſhall we do, that we may have God for our portion?

Well then, if you would indeed have God for your portion, let me thus adviſe you.

First, Labour to be very ſenſible that by nature you are without God, yea, at enmity with God, and alienated from the life and love of God, and that by nature you are children of wrath and diſobedience, and in actual armes and rebellion againſt the great God. O Sirs, never talk of having of God for your portion, till you come to ſee your ſelves without God, and till you come to judge your ſelves unworthy of God. Every man in his natural eſtate is afar off from God three manner of waves:

First, In point of opinion and apprehenſion.

Secondly, In point of fellowſhip and communion.

Thirdly, In point of grace and converſion.

1.

Ephe. 2 12
Rom. 8. 7.
Ephe. 2. 1, 2
& Ch. 4. 18.

Acts 2. 39.

And

And till a man comes to be ſenſible of this, he will never deſire God to be his portion. But

2. Secondly, If you would have God for your portion, then you muſt trample upon all other portions, in compariſon of God. *Luther* proteſted, that God ſhould not put him off with the poor things of this world.

Auſtin prayes, Lord (ſaith he) whatever thou haſt given, take it all away, only give me thy ſelf.

O, go to God, and ſay, Lord, thou haſt given me a portion in money, but this money is not thy ſelf; thou haſt given me a portion in lands, but theſe lands are not thy ſelf; thou haſt given me a portion in goods, but theſe goods are not thy ſelf; thou haſt given me a portion in jewels, but theſe jewels are not thy ſelf; and therefore give me thy ſelf, and I ſhall ſay, I have enough: Lord, had I all the world for my portion, yet I ſhould be miſerable for ever in that other world, except thou beſtoweſt thy ſelf as a portion upon my ſoul.

O

O Lord, give me but thy ſelf, and take away what thou pleaſeſt; O give me but thy ſelf, and take away all, ſtrip me of all, and I ſhall with *Job* ſit down and bleſſe a taking God, as well as a giving God. O go to God, and tell him with an humble boldneſſe, that though he hath given thee many good things, yet all thoſe good things will do thee no good, except he beſtow himſelf upon thee, as the only good. O tell him, that he is the firſt good; tell him, that he is the original of all good; tell him, that he is the greateſt good, the nobleſt good; tell him that he is a ſuperlative good, tell him that he is an univerſal good, tell him that he is an unchangeable good, tell him that he is an eternal good, and tell him that he is the moſt ſoul-ſuitable and ſoul-ſatisfying good; and therefore tell him that thou canſt not tell how to live one day without him, yea, that thou knoweſt not how to be happy one hour without him.

But Thirdly,

3. Thirdly, If you would have God for your portion, then of all precious promiſes, of all golden promiſes, plead that moſt, *Zech.* 13.9. *They ſhall call upon my Name, and I will hear them; I will ſay, it is my people, and they ſhall ſay, The Lord is my God.* O Sirs, as ever you would have the great and glorious God for your portion, plead out this noble promiſe cordially with God, plead it out affectionately, plead it out fervently, plead it out frequently, plead it out beleevingly, plead it out reſolutely, plead it out inceſſantly. O Sirs, this choice promiſe is an hive full of heavenly honey, 'tis a paradiſe full of ſweet flowers, 'tis a breaſt that is full of the milk of conſolation; and therefore be ſtill a ſucking at this breaſt, be ſtill a pleading of this promiſe, follow God with this promiſe early and late, follow him with this promiſe day and night, follow him with this promiſe as the importunate Widow followed the unjuſt Judge, and give him

Iſa. 66.11.

Luk. 18.1. to the 9.v.

him no reſt, till he hath made it good to your ſouls, that he is your God, and that he is your portion, and that he is your ſalvation, and that he is your all in all: O tell him that above all things in this world your hearts are ſet on this, to have God to be your God, to have God to be your portion; O tell him that you cannot, tell him that you dare not, tell him that you may not, and tell him that you ſhall not be ſatisfied with any thing without God, with any thing below God, with any thing on this ſide God, with any thing but God; and therefore humbly intreat him, and earneſtly beſeech him to be your God, and to be your portion. But

Fourthly, If you would have God for your portion, then you muſt be willing to be his portion; God is reſolved upon this, that he will be no mans portion that is not willing to be his; you muſt make a reſignation of your ſelves

4. Deut. 32. 9 Jer. 12. 10. Zech. 2. 12.

to God, if ever you would enjoy an intereſt in God; you muſt be as willing to be his people, as you are willing to have him to be your God; you muſt be as much at Gods diſpoſe, as earthly portions are at your diſpoſe, or elſe there will be no enjoying of God to be your God: God will ingage himſelf to none that are not willing to ingage themſelves to him; he that will not give his hand & his heart to God, ſhall never have any part or portion in God. O Sirs, as ever you would have God for your portion, it highly concerns you to give up your ſelves to God with higheſt eſtimations, and with moſt vigorous affections, and with utmoſt indeavours, according to that precious promiſe, *Iſa.*44.5. *One ſhall ſay, I am the Lords, and another ſhall call himſelf by the name of* Jacob, *and another ſhall ſubſcribe with his hand to the Lord, and ſirname himſelf by the name of* Iſrael. God ſtands upon nothing ſo much as the giving up of your ſelves to him,

him, nor he is taken with nothing ſo much as the giving up of your ſelves to him. I have read of *Æſchines*, who ſeeing his fellow-ſcholars give great gifts, *viz.* gold, ſilver, and jewels to his Maſter *Socrates*, and he being poor, and having nothing elſe to beſtow, he gave him himſelf, which the Philoſopher moſt kindly accepted, eſteeming this preſent above all thoſe rich and coſtly preſents that his other Scholars had preſented to him, and accordingly in love and ſweetneſſe he carried it towards him: So there is nothing that God accepts, loves, likes, and eſteems like the giving up of a mans ſelf unto him; this is a preſent that God prefers above all the gold, ſilver, and ſparkling jewels in the world. Well Sirs, remember this, Such as are not as willing to ſay, Lord, we are thine, as they are to ſay, Lord, thou art ours, ſuch ſhall never have God for their portion. But

Seneca de Benefic. l. 1.

Fifthly, If you would have God 5.

for your portion, then you muſt take up Chriſt in your arms, and treat with God upon the credit of Chriſt; there is no acquaintance with God, there is no reconciliation to God, there is no union nor communion with God, there is no re-admiſſion into the preſence and favour of God without a Mediator. God out of Chriſt is incomprehenſible, God out of Chriſt is exceeding terrible, an abſolute God is a conſuming fire; and therefore, ſayes *Luther*, *Nolo Deum abſolutum*, Let me have nothing to do with God himſelf. The blood of Chriſt, the blood of the Covenant is that and onely that that can cement, re-unite, and knit God and man together. *Themiſtocles* underſtanding that King *Admittus* was highly diſpleaſed with him, took up his young ſon into his armes, and treated with the father, holding that his Darling in his boſome, and thereby appeaſed the Kings wrath. O Sirs, the King of Kings is offended with you, and upon

Ephe. 2. 15. Heb. 2. 17. Col. 1. 20, 21. Ephes. 1. 6, 7.

Heb. 12. 9.

Plutarch in Vita.

upon the account of your ſins he hath a very great controverſie with you; Now there is no way under heaven to pacifie his wrath, and turn away his diſpleaſure from you, but by taking up Chriſt in your armes, and by preſenting all your ſuits in his name. There is no Angel in heaven, nor no Saint on earth, that can, or that dares to interpoſe between an angry God, and poor ſinners; 'tis only Chriſt, the Prince of peace that can make up a ſinners peace with God, *John* 14. 6. *Jeſus ſaith unto him, I am the way, the truth, and the life; no man cometh unto the Father but by me.* There is no way to the Father, but by the meritorious blood of the Son; there are none that can ſtand between everlaſting burnings and us, but Chriſt. You ſhall not ſee my face, except you bring your brother *Benjamin* with you, ſaid *Joſeph* to his brethren; ſo ſayes God, Sinners, ſinners, you ſhall not ſee my face, except you bring Jeſus with you; except you

Iſa. 9.6.

Iſa. 33.14.

Gen. 43.3, 5.

bring Chriſt in your armes, you ſhall never ſee my face with joy, you ſhall never ſee my face and live. There is a Writ of Vengeance that is iſſued out of the Court of Heaven againſt poor ſinners; and except Chriſt ſteps in, they will certainly fall under an eternal arreſt, and be thrown into everlaſting perdition and deſtruction. But

6. Sixthly, If you would have God for your portion, then you muſt break your league with ſin; you muſt fall out with ſin, if ever you fall in with God; ſin and you muſt be two, or God and you can never be one; there is no propriety to be had in God, except your heart riſe againſt that which firſt diſ-united and diſ-joynted you from God; ſin and you muſt part, or God and you can never meet. You ſhall as ſoon make an accommodation between light and darkneſſe, heaven and hell, noon and midnight, as ever you ſhall

2 Cor. 6. 14 ult.

be

be able to make an accommodation between God and ſinne. So long as ſin remains ours, God will be none of ours: No Prince will be one with that Subject that lives in the practice of Treaſon and Rebellion againſt him. No Prince will be one with him that hath kill'd his onely ſon and heir, and that daringly continues to hold up thoſe bloody weapons in his hands wherewith he hath committed that horrid fact. There is no Adultereſs that can be ſo ſhameleſly impudent, or ſo vainly confident, as to deſire pardon of her jealous husband, or to expect an oneneſſe and a ſweetneſſe with him, whil'ſt ſhe continues to hold her wanton lovers ſtill in her arms, and is fully reſolved to hold on in her wanton dalliances, as in times paſt. O Sirs, God is that Prince that will never admit of peace or union with you,

Pharnaces ſent a Crown to *Cæſar* at the ſame time that he rebelled againſt him, but he returned the Crown, and this meſſage back, *Faceret imperata prius*, Let him return to his obedience firſt.

till you ceaſe practiſing of Treaſon againſt him, and till you come to lay down your weapons of Rebellion at his feet; he is that jealous husband that will never take you into an oneneſſe, into a neerneſſe and dearneſſe with himſelf, till you come to abandon all your wanton lovers, and throughly to reſolve againſt all wanton dalliances for time to come. If ever you would have God for your portion, you muſt ſay to all your wanton lovers, and to all thoſe Idols of jealouſie that you have ſet up in your ſouls, as *Ephraim* once ſaid to his, *Get you hence, for what have I any more to do with you*, Hoſ. 14.8. But

7. Seventhly and laſtly, If you would have God for your portion, then you muſt wait upon him in the uſe of all holy means; in the uſe of holy meanes God makes the cleareſt, the fulleſt, and the choiceſt diſcoveries of himſelf: in the uſe of holy means poor ſinners

In my former Treatiſes I have ſpoken very largely about the uſe of

ners come to be acquainted with the excellency of God, and with the neceſſity of having God for their portion; in the uſe of holy means poor ſinners come to underſtand the fulneſſe of God, the goodneſſe of God, the graciouſneſſe of God, the ſweetneſſe of God, and the wonderful freeneſſe, readineſſe, and willingneſſe of God to give himſelf as a portion to all ſuch as ſee their need of him, and that are heartily willing to receive him as their God and portion; and in the uſe of holy means God works in poor ſinners a readineſſe, a forwardneſſe, and a bleſſed willingneſſe to chooſe God for their portion, to cloſe with God for their portion, to imbrace God for their portion, to accept of God for their portion, and to own God for their portion. If this queſtion ſhould be put to all the Saints in heaven, *viz.* How God came to be their portion? they would all anſwer, by waiting upon him in the uſe of all thoſe holy wayes and

holy means, eſpecially in my laſt on *Holineſſe*, and therefore a touch here muſt ſuffice.

and means that he had appointed for that purpoſe; and if the ſame queſtion were put to all the Saints on earth that have God for their portion, they would all give the ſame anſwer. O Sirs, as ever you would have God for your portion, it highly concerns you to wait patiently upon him in the uſe of all holy means; he that is in the uſe of holy means is in the way of obtaining God for his portion: But he that caſts off the uſe of the means, he ſays in effect, I will not have God for my portion, I care not to have God for my portion; let me but have the world for my portion, and let who will take God for their portion.

To prevent miſtakes, before I cloſe up this direction, remember that by the uſe of holy means, I onely mean ſuch means that God himſelf hath appointed, commanded, inſtituted, and ordained. As for thoſe means that are of mens inventing, deviſing, preſcribing, commanding, and ordaining, a man

man may wait till doomſ-day in the uſe of them before ever he will gain God for his portion; & therefore they are rather to be declined, yea, deteſted and abhorred, than any way to be owned, minded, or uſed by any that would have God for their portion. Look, as all the worſhippers of *Baal* got nothing by all their wailing and crying out from morning to night, *O Baal, hear us, O Baal, hear us*; So they that wait upon God in invented and deviſed worſhip will never get any thing by all their waiting; no, though they ſhould wait from morning to eyening, and from evening to morning, and cut and launce themſelves till the blood guſh out, as thoſe fooliſh worſhippers of *Baal* did. And therefore as ever you would have God for your portion, be ſure that you wait upon him onely in his own wayes, and in the uſe of his own means. And thus I have done with the Uſe and Application of the Point. 1 Kings 18.

So

So that I have now nothing to do, but theſe two things:

Firſt, To anſwer a few Objections that poor ſinners are apt to make againſt their own ſouls, and againſt their enjoying of God for their portion. And

Secondly, To lay down a few Poſitions that may be of ſingular uſe to all ſuch that have God for their portion. I ſhall begin with the Objections.

Object. Methinks I hear ſome poor ſinners ready to object and ſay, O Sir, you have preſt us by many motives to get God for our portion, and we ſtand convinced in ſome meaſure by what you have ſaid, that God is a moſt excellent, tranſcendent, glorious portion; but we very much queſtion whether ever God will beſtow himſelf as a portion upon ſuch great, ſuch grievous, ſuch notorious, and ſuch infamous ſinners as we are?

Now

Now to this Objection I ſhall return theſe anſwers.

First, God is a free agent, and therefore he may give himſelf as a portion to whom he pleaſes; men may do with their own as they pleaſe; and ſo may God do with himſelf as he pleaſes. Look as men may give earthly portions to whom they pleaſe; ſo God may give himſelf as a portion to what ſinners he pleaſes; God is as free to beſtow himſelf upon the greateſt of ſinners, as he is to beſtow himſelf upon the leaſt of ſinners. 1.

But;

Secondly, I anſwer, that the Lord hath beſtowed himſelf as a portion upon as great and as grievous ſinners as you are. *Adam* you know fell from the higheſt pinnacle of glory into the greateſt gulf of miſery, and yet God beſtowed himſelf as a portion upon him: And *Manaſſeh* was a ſinner of the greateſt magnitude, his ſins were of a skarlet dye, they reach't as 2. Pſal. 68. 18. Gen. 3. 15. 2 Kings 21.

2 Chron. 33. as high as heaven, and they made his ſoul as black as hell; for Witchcraft, Sorcery, Cruelty, Idolatry, and Blood, he was a none-ſuch; he ſold himſelf to work all manner of wickedneſſe with greedineſſe; he did more wickedly than the very heathen, whom the Lord abhorred; in all his actings he ſeemed to be the firſt-born of Satans ſtrength; and yet the Lord freely beſtowed himſelf as a portion upon him: and ſo, *Ezek.* 16. 6,8. *When I paſſed by thee, and ſaw thee polluted in thine own blood, I ſaid unto thee when thou waſt in thy blood live, yea, I ſaid unto thee when thou waſt in thy blood live. Now when I paſſed by thee, and looked upon thee, behold thy time was a time of love, and I ſpread my skirt over thee, and covered thy nakedneſſe, yea, I ſwore unto thee, and entered into a Covenant with thee, ſaith the Lord God, and thou becameſt mine.* And ſo, *Iſa* 46. 12,13. *Hearken unto me, ye ſtout-hearted, that are far from righteouſneſſe; I bring neer my righteouſneſſe, it ſhall not be far off,*

and

and my ſalvation ſhall not tarry; and I will place ſalvation in Zion *for* Iſrael *my glory.* *Solomon*, *Mary Magdalen*, *Mathew*, *Zacheus*, the Gaoler, and the murderers of Chriſt were all very great and grievous ſinners, and yet the Lord beſtowed himſelf as a portion upon them; and ſo God beſtowed himſelf as a portion upon thoſe monſtrous and prodigious ſinners that are mentioned in 1 *Cor.*6.9,10,11. *whoſe ſouls were red with guilt, and as black as hell with filth.* God hath been very good to thoſe that have been very bad, and therefore do not deſpair, O ſinner, though thy ſins are very great.

I have read a Story concerning a great Rebel that had made a great party againſt one of the Roman Emperours, and Proclamation being ſent abroad, that whoever could bring in the Rebel dead or alive, he ſhould have a great ſumme of money for his reward; the Rebel hearing of it, comes, and preſenting himſelf before the Em-

Joh. Bodin. Com. weal.

Emperour, demands the ſum of money propoſed; the Emperour bethinking himſelf, concludes, that if he ſhould put him to death, all the world would be ready to ſay, that he did it to ſave his money; and ſo he freely pardoned the Rebel, and gave him the money. Here now was light in a dark Lanthorn, here was rare mercy and pity in a very Heathen: And ſhall an Heathen do thus, and ſhall not the great God, who is made up of all loves, of all mercies, of all compaſſions, of all goodneſſes, and of all ſweetneſſes, do much more? certainly he will. If the greateſt Rebels, if the greateſt ſinners will but come in whilſt the white Flag of grace and mercy is held forth, they ſhall finde a marveilous readineſſe and forwardneſſe in God, not onely to pardon them, but alſo to beſtow (not onely money, but) himſelf as a portion upon them. The greateſt ſinners ſhould do well to make that great Scripture their greateſt com-

companion, *Pſal.*68.18. *Thou haſt aſcended on high* (ſpeaking of Chriſt) *thou haſt led captivity captive, thou haſt received gifts for men, yea, for the rebellions alſo,* (but to what purpoſe hath Chriſt received gifts, ſpiritual gifts, gracious gifts, glorious gifts, for men, for the rebellious? why 'tis) *that the Lord God may dwell amongſt them.* But,

Thirdly, I anſwer, that God hath given out an expreſſe promiſe, that he will make ſuch to be his people which were not his people, *Hoſ.*2.23. *I will have mercy upon her that had not obtained mercy, and I will ſay to them which were not my people, Thou art my people; and they ſhall ſay, Thou art my God.* In this precious promiſe God hath ingaged himſelf to have a moſt ſweet harmony, and a moſt intimate conjunction and communion with ſuch a people as were not his people. But 3.

Fourthly, I anſwer, that God 4.

gains the greateſt glory, by beſtowing of himſelf as a portion upon the greateſt ſinners. There is nothing that makes ſo much for the glory of free grace, and for the exaltation of rich mercy, and for the praiſe of divine goodneſſe, and for the honour of infinite fulneſſe, as Gods beſtowing of himſelf upon the greateſt of ſinners. O Sirs, grace appears never ſo rich, nor never ſo excellent, nor never ſo glorious, as when it triumphs over the greateſt ſins, and when it falls upon the greateſt ſinners: Grace never ſhines, nor never ſparkles, nor never becomes ſo exceeding glorious, as it doth when it lights upon the hearts of the greateſt ſinners. The greateſt ſinnes do moſt and beſt ſet off the freeneſſe and the riches of Gods grace: there is nothing that makes heaven and earth to ring and to ſound out his praiſes ſo much as the fixing of his love upon thoſe that are moſt unlovely and uncomely, and as the beſtowing of himſelf upon them

that

that have given away themſelves from him.

And 'tis further obſervable, that the greateſt ſinners, when once they are converted, do commonly prove the choiceſt Saints, and the rareſt Inſtruments of promoting the honour and glory of God in the world. The *Canaanites* were a wicked and a curſed generation, they were given over to all whoredome, witchcraft, and cruelty, they offered their ſons and daughters to Devils, they were the very worſt of ſinners, they were without God, and without the Covenant, and counted dogs among the *Iſraelites*; and ſuch an one was the *Canaanite* woman that you read of in that *Matth.* 15. 21--29. till the Lord made it the day of his power upon her ſoul; but when the Lord had brought her in to himſelf, ah what a rare Chriſtian did ſhe prove, for wiſdome, zeal, humility, ſelf-denial, love, courage, patience, faith, &c. And ſo *Mary Magdalen* was a notorious Strumpet, a common

They were of the race of curſed *Cain.*

whore, among all the harlots none to *Mary Magdalen*, and ſhe was one out of whom Chriſt caſt ſeven Devils; and yet when ſhe was changed and converted, O with what an inflamed love did ſhe love the Lord Jeſus Chriſt! and with what a burning zeal did ſhe follow after the Lord Jeſus! and how abundant was ſhe in her lamenting and mourning after the Lord Jeſus Chriſt! Some report, that after our Saviours reſurrection ſhe ſpent thirty years in weeping for her ſins in *Galba*. And *Paul*, you know, was a very grievous ſinner, but after his converſion, O what a rare, what an eminent, what a glorious inſtrument was he in bringing of ſouls to Chriſt, and in building up of ſouls in Chriſt! O what a noble drudge was he for Chriſt! O how frequent! O how fervent! O how abundant was he in the work of the Lord, &c. And indeed in all ages, the greateſt ſinners when once they have been converted, they

Mark 16 9

Luke 7.

Joh. 20.

2 Cor. 11.

they have commonly proved the choiceſt Saints, and the rareſt Inſtruments in the hand of God for the advancement of his glory, and the carrying on of his work in the world. I might inſtance in *Luther*, and divers others, but that I haſten to a Cloſe: And therefore,

Fifthly, I anſwer, that of all ſinners the greateſt ſinners do undoubtedly ſtand in the greateſt need of having of God for their portion. Look, as they that are moſt wounded ſtand in moſt need of a Surgeon, and as they that are moſt ſick ſtand in moſt need of a Phyſician, and as they that are in moſt danger of robbing, ſtand in moſt need of aſſiſtance; and as they that are in moſt peril of drowning ſtand in moſt need of a boat, and as they that are moſt impoveriſhed ſtand in moſt need of relief, ſo they that are the greateſt ſinners ſtand in moſt need of having of God for their portion, for no tongue can expreſſe, nor no heart can conceive the greatneſſe of that wrath, of

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2 Theſſ. 1, 7, 8, 9, 10.

that indignation, of that deſolation, of that deſtruction, and of that damnation that attends and waits upon thoſe great ſinners that have not God for their portion; and therefore the greater ſinner thou art, the greater obligation lies upon thee to get God to be thy God and portion; for till that be done, all thy ſins in their full number, weight, guilt, and aggravating circumſtances will abide upon thy ſoul. But

6. Sixthly and laſtly, I anſwer, that God is a great God, and he loves to do like himſelf. Now there are no works, no actions that are ſo ſuitable to God, and ſo pleaſing to God, and ſo delightful to God, as thoſe that are great; and what greater work, what greater action can the great God do, than to beſtow himſelf as a portion upon the greateſt of ſinners? It was a great work for God to create the world, and it is a great work for God to govern the World, and it will be a great work

work for God to diſſolve the world, and to raiſe the dead; and yet doubtleſſe it is a greater work for the great God freely to beſtow himſelf upon the greateſt ſinners. The love of God is a great love, and the mercies of God are great mercies, and the compaſſions of God are great compaſſions, and accordingly God loves to act; and therefore there is ground for the greateſt ſinners to hope that the Lord may beſtow himſelf as a portion upon them. But

Secondly, Others may object and ſay, hereafter we will look after this portion; for the preſent we are for living in the world, we are for a portion in hand, we are for laying up portions for our ſelves, and providing portions for our poſterity; we are firſt for laying up of earthly treaſures, and when we have done that work to purpoſe, then we will do what we can to obtain this excellent and glorious portion that you have been *Object.* 2.

been so long a discoursing on, &c. Now to this Objection, I shall thus answer:

1. First, Thus to act is to run counter-crosse to Christs expres commands, *Mat.6.33. But seek ye first the Kingdome of God, and his righteousnesse, and all these things shall be added unto you*: And so *ver.19, 20. Lay not up for your selves treasures upon earth, where moth and rust doth corrupt, and where theeves break through, and steal; But lay up for your selves treasures in heaven, where neither moth nor rust doth corrupt, and where theeves do not break through nor steal.* And so in that *Joh. 6. 27. Labour not for the meat that perisheth, but for the meat which endureth to everlasting life.* O Sirs, to act or run crosse to Gods expresse command (though under pretence of Revelation from God) is as much as a mans life is worth, as you may see in that sad story,

The Greek word προστεθήσεται signifies a casting in as an overplus, as some over-weight, measure, or number.

1 *Kings*

1 *Kings* 13.24. O Sirs, 'tis a dangerous thing to neglect one of his commands, who by another is able to command your bodies into the grave, and your ſouls into hell at his pleaſure: Shall the wife make conſcience of obeying the commands of her husband? and ſhall the child make conſcience of obeying the commands of his father? and ſhall the ſervant make conſcience of obeying the commands of his Lord? and ſhall the ſouldier make conſcience of obeying the commands of his General? and ſhall the ſubject make conſcience of obeying the commands of his Prince (though he be none of his Council?) and will not you make conſcience of obeying his commands that is the Prince of the Kings of the earth, 1 *Rev.* 5. But

Secondly, Who but children, mad men, and fools *in Folio*, will pitch upon a leſſe good, when a greater good is offered to them? what 2.

Children, mad men, and fools will part with a pearl for a pippin.

what madneſſe and folly is it for men to pitch upon bags of counters, when bags of gold are laid before them? or for men to chuſe an hundred pounds *per annum* for life, when rich inheritances and great Lordſhips are freely offered to be made over to them for ever? What were this but *Eſau*-like to prefer a meſſe of pottage before the birth-right? and yet this is the preſent caſe of theſe Objectors. God is that rich, that great, that glorious, and that matchleſſe portion that is held out, and freely offered and tendered in the Goſpel to poor ſinners, and they neglect, ſlight, and reject this bleſſed offer, and fix their choice, their love, their hearts, their affections upon the periſhing vanities of this world. O the folly of ſuch, that at a Feaſt feed upon kickſhawes, and never taſte of thoſe ſubſtantial diſhes that are for nouriſhment! O the madneſſe of ſuch that prefer the fleſh-pots of *Egypt* before the dainties of *Canaan*! Would

nor

not ſuch a Merchant, ſuch a Tradeſman be pointed at as he goes along the ſtreets for a fool, or a mad man, that ſhould neglect ſuch a ſeaſon, ſuch an opportunity, ſuch an advantage, wherein he may be made for ever (as to the world) and all becauſe he is reſolved firſt to ſecure ſuch a bargain of rags, or ſuch a bargain of old ſhooes, which will turn but little to his advantage when he hath bought them? Surely yes: now this is the very caſe of the Objectors, for they neglect the preſent ſeaſons, the preſent opportunities of grace and mercy, and of being made happy for ever, by enjoying of God for their portion, and all becauſe they are reſolved firſt to ſecure the Treaſures, the Rags of this World. Certainly, in the great day of account theſe will be found the greateſt fools that have fool'd away ſuch golden opportunities that were more worth than all the world, and all to ſecure the rags of the world.

But Thirdly,

3. Thirdly and laſtly, How many thouſands are now in hell? how many thouſands have now their part and their portion in that burning lake, which burnes with fire and brimſtone for ever and ever? who thought when they were on earth that after they had laid up goods for many years with the fool in the Goſpel, that then they would look after heavenly treaſures, and ſecure God for their portion; but before they could find time or hearts to ſet about ſo noble work, divine vengeance hath overtaken them, and juſtice hath cut the threed of their lives, and given them their portion among hypocrites. Ah, how many be there that have died in the time of their earthly projects and deſigns, before ever they have ſet about that great work of ſecuring God for their portion; and how many thouſands be there, that God in his juſt judgment hath given up to inſatiable deſires of earthly things, and to a curſed end-

Matth. 7. 22, 26, 27.

Rev. 21. 8.

Luk. 12. 15. to 22.

Phil. 3. 18, 19.

endleſſe covetouſneſſe all their dayes? Some write of the Crocodil, that it alwayes growes, that it hath never done growing; and juſt ſo 'tis with the deſires of worldly men, they alwayes grow, they have never done growing; now they are for one thouſand, then for ten, then for twenty, then for fourty, then for an hundred thouſand; now they are for this Lordſhip, and then they are for that; now they are for this good bargain, and then they are for that; their hearts grow every day fuller and fuller with new deſires of further and greater meaſures of earthly things; they pleaſe themſelves with golden dreams, till they awake with everlaſting flames about their ears, and then they fall a curſing themſelves that they have made gold their confidence, and that they have neglected thoſe golden ſeaſons and opportunities wherein they might have ſecured God for their portion. But

Thirdly,

Object. 3. Thirdly, Others may object and ſay, we would fain have God for our portion, and we would willingly apply our ſelves to all thoſe wayes and means whereby we might obtain the Lord to be our portion; but we are poor unworthy wretches, ſurely the Lord will never beſtow himſelf as a portion upon ſuch miſerable unworthy ones as we are; we are worthy of death, we are worthy of wrath, we are worthy of hell, we are worthy of damnation, but we are no wayes worthy of having God for our portion. Did ever the Lord caſt an eye of love upon ſuch unlovely, and ſuch unworthy ſinners, Lepers, as we are? &c.

Now to this Objection I ſhall return theſe anſwers:

1. 2 Cor. 4. 15. 1 Tim. 1. 14. 1 Pet. 1. 3. Firſt, Though you have no merits, yet God is rich, and abundant in mercy; your ſins, your unworthineſſe can but reach as high as heaven, but the mercies of God reach

reach above the heavens, *Pſal.* 103. 11. *For as the Heaven is high above the earth, ſo great is his mercy toward them that fear him*: Pſal. 108. 4. *For thy mercy is great above the heavens, and thy truth reacheth unto the clouds*: The higheſt compariſons which the world will afford are not ſufficient to expreſſe the greatneſſe of Gods mercy to poor ſinners: Though the heavens are exceeding high above the earth, yet the mercies of God to his poor people are above the heavens. But

Secondly, I anſwer, that the Lord hath never beſtowed himſelf as a portion upon any yet, but unworthy ones; *David* was as unworthy as *Saul*, and *Job* as *Joab*, and *Peter* as *Judas*, and *Paul* as *Simon Magus*, and the Publicans and Harlots that entered into the Kingdome of heaven were as unworthy as the Publicans and Harlots that were ſhut out of the Kingdome of heaven; and the thief that went to paradiſe was as unworthy 2. Mat. 21. 31, 32.

worthy as the thief that went to hell: All the Saints in heaven, and all the Saints on earth are ready with one joynt conſent to declare, that they were as unworthy as the moſt unworthieſt, when God firſt beſtowed himſelf as a portion upon them. This Objection, I am unworthy, is a very unworthy Objection, and therefore away with it. But

3. Thirdly, I anſwer, that God hath no where in all the Scripture required any perſonal worthineſſe to be in the creature, before he will beſtow himſelf upon the creature. O Sirs, it never came into the thoughts of God, it never entered into the heart of God to require of men, that they ſhould be firſt worthy of his love, before they ſhould enjoy his love; and that they ſhould be firſt worthy of his mercy, before they ſhould taſt of his mercy; and that they ſhould be firſt worthy of his goodneſſe, before they ſhould be partakers of his

his goodneſſe; and that they ſhould be firſt worthy of himſelf, before he would beſtow himſelf as a portion upon them. If we ſhould never enjoy God for our portion till we are worthy to enjoy him for our portion, we ſhould never enjoy him. If a man had as many eyes as *Argus* to ſearch into the Scripture, and as many hands as *Briareus* to turn over the leaves of Scripture, yet he would never be able to find out one Text, one line, yea, one word, wherein God requires a perſonal worthineſſe in the creature, before he gives away himſelf to the creature: Should God ſtand upon a perſonal worthineſſe to be in the creature, before he would look upon the creature, or before he would let out his love to the creature, or before he would extend mercy or pity to the creature, or before he would in a Covenant of free grace give himſelf to the creature, no ſinner could be ſaved, man would be for ever undone, and it had been good

for him that he had never been born. But,

4. Fourthly, I anſwer, 'tis not mens unworthineſſe, but mens unwillingneſſe that hinders them from having God to be their portion; though moſt men pretend their unworthineſſe, yet there is in them a ſecret unwillingneſſe to have God for their God. When they look upon God, as a gracious God, then they are willing to have him to be their God; but when they look upon God as an holy God, then their hearts fly back: when they look upon God as a merciful God, and as a bountiful God, O then they wiſh that he were their God; but when they look upon God as a commanding God, and as a ruling and an overruling God, O then their hearts do ſecretly riſe againſt God; there is a real unwillingneſſe in the hearts of ſinners, in all reſpects; to cloſe with God, and to have God to be their God. *Who hath beleeved our re-*

Iſa. 53. 1.

port?

port? and to whom is the arme of the Lord revealed? I have ſpread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts. A people that provoke me to anger continually to my face. How long, ye ſimple ones, will ye love ſimplicity? and the ſcorners delight in ſcorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my Spirit upon you, I will make known my words unto you. Becauſe I have called, and ye refuſed, I have ſtretched out my hand, and no man regarded: But ye have ſet at nought all my counſel, and would none of my reproof. I alſo will laugh at your calamity, I will mock when your fear cometh, &c. For thus ſaith the Lord God, the holy One of Iſrael, in returning and reſt ſhall ye be ſaved, in quietneſſe and in confidence ſhall be your ſtrength, and ye would not. O Sirs, men ſhall be damn'd at laſt, not for cannots, but for will nots; no man ſhall be damned becauſe he could not do better, but becauſe he would not do better; if there

Ch.65.2,3.

Prov.1.22, 23,24,25, 26.

Iſa.30.15.

Matth. 23 37. Luk. 13.34.

John 40. were no will, there would be no hell: At laſt ſinners will finde this to be their greateſt hell, that they have wilfully deſtroyed themſelves; this is that which will damn with a witneſſe, and this will be that never dying worm; I might have had Chriſt and grace, but I would not; I might have been ſanctified and ſaved, but I would not; I might have been holy and happy, but I would not; life and death hath been often ſet before me, and I have choſen death rather than life; heaven and hell hath been often ſet before me, and I have choſen hell rather than heaven; glory and miſery hath been often ſet before me, and I have choſen miſery rather than glory; and therefore 'tis but juſt that I ſhould be miſerable to all eternity. No man, no Devil, can undo thee, O ſinner, without thy ſelf; no man can be undone in both worlds, but by himſelf: No man ſhall be damned for his unworthineſſe, but

Deut. 30. 15, 19.

for

for his unwillingneſſe; and therefore never plead this Objection more. But,

Fifthly and laſtly, I anſwer, that if you will not ſeek after the Lord to be your portion, till you are worthy to enjoy him as your portion, then you will never ſeek after him, then you will never enjoy him for your God and portion: perſonal worthineſſe is no flower that growes in Natures garden, no man is born with a worthineſſe in his heart, as he is born with a tongue in his mouth; 'tis not the full, but the empty, 'tis not the rich, but the poor in ſpirit; 'tis not the righteous, but the ſinner; 'tis not the worthy, but the unworthy ſoul that is the proper object of mercy and pity: The poor Publican that cried out, *Lord, be merciful to me a ſinner*, went home juſtified, when the thank-God Phariſee returned as proud as he came. The *Centurion* when he came to Chriſt, ſped well, notwithſtanding his perſonal unworthineſs. 5. Luk.18.10--15. Matth.8.

Luk. 15. 11--ult.

And the prodigal ſon ſped well when he returned to his Father, notwithſtanding his perſonal unworthineſs; for he was readily accepted, greatly pitied, ſweetly imbraced, courteouſly received, & very joyfully and nobly entertained, witneſſe the beſt robe that was put upon his back, and the gold ring that was put on his finger, and the ſhoes that were put on his feet, and the fatted calfe that was killed to make the company merry. O Sirs, if in the face of all your unworthineſſe you will go to God, and tell him that you are ſinners, that you are vile ſinners, that you are wretched ſinners, that you are very great ſinners, yea, that you are the greateſt of ſinners, and that you have deſerved a thouſand deaths, a thouſand hells, a thouſand deſtructions, and a thouſand damnations, and earneſtly beſeech him to look upon you, and to beſtow himſelf on you (though not for your worthineſſe ſake, yet) for his Names ſake, for his mercies ſake,

ſake, for his promiſe ſake, for his Covenants ſake, for his Oath ſake, and for his Sons ſake; Certainly, if you ſhall thus plead with God, all the Angels in heaven, and all the men on earth cannot tell to the contrary, but that you may ſpeed as well as ever the *Centurion*, or the Prodigal did. I have taken the more pains to anſwer this Objection, that ſo it may never have a reſurrection more in any of your hearts, into whoſe hands this Treatiſe may fall.

I know other Objections might be raiſed, but becauſe I have ſpoken largely to ſuch in my former writings. I ſhall paſs on to the laſt thing propoſed, and that is to lay down ſome Poſitions that may (by the bleſſing of God) be of ſingular uſe to the Chriſtian Reader.

As firſt, That 'tis one thing for a man to have God for his portion, and 'tis another thing for a man to have an aſſurance in his own ſoul that God is his portion; there are many that have God for their portion,

First Poſition. *Moſes* his face did ſhine, and yet he did not ſee it.

tion, who yetare full of fears and doubts, that God is not their portion: Thus it was with *Aſaph* in that 77 *Pſalm*; & thus itwas with *Heman* in that 88 *Pſalm*;and thus it is with very many Chriſtians in theſe dayes. Sometimes God exerciſes his children with ſuch changeable and ſuch terrible diſpenſations as raiſes many fears and doubts in them about their intereſt and propriety in; God and ſometimes their ſecret indulging of ſome boſome Idol, their entertainment of ſome predominant luſt, raiſes ſtrange fears and jealouſies in their ſouls about their intereſt in God; and ſometimes their not cloſing with the Lord ſo cloſely, ſo fully, ſo faithfully, ſo univerſally, and ſo ſincerely as they ſhould, without any ſecret reſervation, raiſes many doubts and queſtions in them, whether God be their portion, or no. The graces of many Chriſtians are ſo weak, and their corruptions are ſo ſtrong, and Satan is ſo buſie with them, and their du-

duties and performances are ſo weak, ſo flat, ſo dull, ſo ſapleſſe, ſo liveleſſe, ſo fruitleſſe, and ſo inconſtant, that they are ready at every turn to ſay, if God be our God, why is it thus with us? if God be our portion, why are our hearts in no better a frame? why have our duties no more ſpirit, life, and fire in them. Look, as the Sun may ſhine, and yet I not ſee it; and as the husband may be in the houſe, and yet the wife not know it; and as the child may have a very great portion, a very fair eſtate ſetled upon him, and yet he not underſtand it; ſo a Chriſtian may have God for his portion, and yet for the preſent he may not ſee it, nor know it, nor underſtand it, 1 *John* 5. 13. *Theſe things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the Name of the Son of God.* Theſe precious ſouls had God and Chriſt for their portion, and they did believe, and they had eternal

Ephe. 2.6.

eternal life in the ſeeds and beginnings of it, and in the promiſe, and in Chriſt their Head, who as a publick perſon had taken poſſeſſion of it in their ſteads, and yet they had not the aſſurance of theſe things in their own ſouls. Look, as the babe that hath paſt the pangs of the firſt birth, doth not preſently cry out, my father, my father; ſo the babe of grace, the new-born Chriſtian doth not preſently cry out, my God, my God; 'tis one mercy for God to be my God, and 'tis another mercy for God to tell me, that he is my God; 'tis one act of grace for God to be my portion, and 'tis another act of grace for God to tell me, that he is my portion. Look, as fire may be hid under aſhes for a time, and as bits of gold may be hid in an heap of duſt for a time, and as ſtars may be hid in a dark night for a time, and as a pearl may be hid in a puddle for a time; ſo God may be a mans portion, and yet this may be hid from him for a time.

The

Second Poſition.

The ſecond Poſition is this, That it is one thing for a man to have God for his portion, and another thing for a man clearly and convincingly to make it out to himſelf or others, that God is his portion: Doubtleſſe there are many thouſands that have God for their portion, who yet, if you would give them a thouſand worlds, are not able to make it out to their own or others ſatisfaction, that God is their portion. Moſt Chriſtians attain to but ſmall meaſures of grace, but little meaſures of grace: Now ſmall things, little things are hardly diſcerned, they are hardly made out. A little faith is next to no faith, and a little love is next to no love, and a little repentance is next to no repentance, and a little zeal is next to no zeal, and a little hope is next to no hope, and a little holineſſe is next

God ſometimes layes ſuch a Law of reſtraint upon the noble faculties of men and women, that they cannot uſe them at ſometimes as they do at others, as you may clearly ſee by comparing of theſe Scriptures together, *Luke* 24.14,15,16, &c. *Acts* 22.9. *Gen.*21.16,19. *John* 20. 14,15, &c.

next to no holineſſe, and a little communion with God is next to no communion with God, and a little conformity to God is next to no conformity to God. Now where there is but a little grace, there it is very difficult for a man to make out the truth of his grace, and ſo by conſequence to make out the truth of his intereſt and propriety in the God of grace: 'Tis not grace in truth, but grace in ſtrength that will inable a man to make it out to himſelf, and to make it out to others, that God is his portion: It is not grace in its ſincerity, but grace in its ſublimity, in its high and eminent actings, that will inable a man to make it out to himſelf and others, that God is indeed his God. Beſides, many precious hearts have ſuch weak heads, and ſuch bad Logick, and ſuch ſhallow natural parts, that they are not able rationally nor divinely to argue the caſe with their own ſouls, nor to make an improvement of thoſe rules, helps,

wayes, and means, whereby they might be inabled to make it out to themſelves and others, that God is their portion. Look, as many perſons have often a good title to ſuch and ſuch lands, and to ſuch and ſuch eſtates and inheritances, though they are not able for the preſent to clear up their title either to themſelves or others; ſo many of the dear children of God have a good title to God, and a real intereſt and propriety in God, and yet for the preſent they are not able to clear up their title to God, nor to clear up their intereſt and propriety in God, either to themſelves or others. And this is ſo great a truth, that all the faithful Miniſters of Jeſus Chriſt that deal with poor ſouls, & that are converſant about ſouls, are ready from their daily experience to avouch it before all the world. He that ſhall ſay, that ſuch have not God for their portion, that cannot make out God to be their portion, will certainly condemn the generation of the juſt.

The

Third Poſition.

Iſa. 55.1,2. Joh.7.37, 38.

The third Poſition is this, That where there is an hearty willingneſſe in any man to accept of God to be his God, to own God for his God, and to cloſe with God as his God, there God is certainly that mans God. If there be a cordial willingneſſe in you to take God to be your God, then without all peradventure God is your God. A ſincere willingneſſe to accept of God to be your God is accepted of God, and is ſufficient to enter into a gracious Covenant with God. O Sirs, a ſincere willingneſſe to accept of God to be your God flowes from nothing below the good will and pleaſure of God; no power below that glorious power that made the world, and that raiſed Chriſt from the grave, is able to raiſe a ſincere, an hearty willingneſſe in man to accept of God to be his God, and to take God for his God, *Pſal.* 110. 3. *Thy people ſhall be willing* (or willingneſſes in the abſtract, and in the plural number,) *in the day of thy power,*

power, in the beauties of holineſſe.
There is no power below the power of the Lord of Hoſts that can raiſe up a willingneſſe in the hearts of ſinners: 'tis not in the power of all the Angels in heaven, nor of all the men on earth to beget a ſincere willingneſſe in the heart of man to accept of God to be his God; this is work that can only be effected by an omnipotent hand. Though an Emperour may force a woman to marry him that is his ſlave, becauſe ſhe is his purchaſe, yet he cannot by all his power force her will; he may force her body to the action, but he cannot force her will to the action. The will is alwayes free, and cannot be forced, but God is that great Emperour that hath not onely a power to marry the ſoul (which he hath redeemed from being Sathans bond-ſlave) but alſo a power to make the ſoul that is unready ready, and that is unwilling willing to marry him, and to beſtow itſelf freely upon him. If there be

be in thee, O man, O woman, a ſincere willingneſſe to take God upon his own terms to be thy God (that is, to take him as an holy God, and as a ruling God, and as a commanding God in one thing as well as another) then he is certainly thy God, *Rev.* 22. 17. *And the Spirit and the Bride ſay, Come; and let him that heareth ſay, come; and let him that is athirſt, come; and whoſoever will let him take the water of life freely.*

Fourth Poſition.

The fourth Poſition is this, That it may ſo fall out, that ſuch a Chriſtian that hath God for his portion, that hath an intereſt and a propriety in God, may loſe the ſight, the ſenſe, the feeling and the evidence of his intereſt and propriety in God; and this is evident by comparing the Scriptures in the Margin together. Doubtleſſe it is very rare to find a Chriſtian that hath had the knowledge, and experience, and evidence of his intereſt and propriety in God, but that

Pſal. 30.6, 7. Pſal.51. 13. Joh. 24. Ch. 16. 9. & Ch. 19. 10, 11.

that

that Chriſtian alſo hath experienced what it is to have his intereſt and propriety in God clouded and darkned. Such Chriſtians that have experienced what the warm beams of the Sun of Righteouſneſſe means, have likewiſe experienced what it is to have their Sun ſet in a Cloud; and this truth I might make good, by producing of a cloud of witneſſes both from among the Martyrs, and from among the Saints in all Ages. But what do I talk of a cloud of witneſſes, when the tears that daily drop from many of your eyes, and the ſad complaints, and ſighs, and groans of many of your ſouls do ſufficiently evidence this ſad truth. And therefore let no man conclude, that God is not his God, becauſe he hath loſt the ſight and ſenſe of his intereſt and propriety in God; let no man ſay, that God is not his portion, becauſe he hath loſt thoſe evidences (at the preſent) by which he hath formerly proved God to be his portion.

And Ch. 30. 20. Pſal. 77. Pſal. 88. Iſa. 8. 17. Lam. 3. 18.

Though a man ſhould loſe his Writings and Evidences that he hath to ſhew for ſuch or ſuch an Eſtate, yet his Writings and Evidences being inrolled in a Court of Record, his Eſtate remains good, and his Title is ſtill good in law; and therefore there is no reaſon why ſuch a man ſhould ſit down, and wring his hands, and cry out, I am undone, I am undone: ſo though a Chriſtian ſhould loſe his Writings, his Evidences that once he had to ſhew, that once he had to prove God to be his God and portion, and that he had a real intereſt and propriety in God, yet his Writings, his Evidences being inrolled in the Court of Heaven, his title to God, his intereſt in God remains good; and therefore there is no reaſon why ſuch a perſon ſhould ſit down dejected, and wring his hands, and cry out, O I am undone, I am for ever undone.

Fifth Poſition.

The fifth Poſition is this, That ſuch that have not (for the preſent)

ſent) God for their portion, ought not peremptorily to conclude, that they ſhall never have God for their portion; ſuch a perſon that cannot yet truly ſay, that the Lord is his portion ought not to deſpair of ever having of God for his portion. The time of a mans life is but a day, and God may beſtow himſelf as a portion upon man in what hour of that day he pleaſes. In the Parable he beſtowed himſelf as a portion upon ſome at the firſt hour, upon others at the third hour, upon others at the ſixth hour, upon others at the ninth hour, and upon others at the eleventh hour: God is a free Agent, and may beſtow himſelf upon whom he pleaſes, and as he pleaſes, and when he pleaſes. There is no ſinner, no not the greateſt ſinner living under the Goſpel, that can infallibly determine, that God will never be his God; no ſinner can conclude that God hath peremptorily and abſolutely excluded him from mercy, and ſhut

Matth. 20. 1--17.

We except ſuch that hath committed the ſin againſt the Holy Ghoſt

him out among thoſe that he is reſolved never to beſtow himſelf upon. For,

1. God never made any ſinner one of his Privy Councel.

2. In the Goſpel of grace God hath revealed no ſuch thing.

3. Secret things belong only to the Lord, *Deut.* 29.29.

4. God hath beſtowed himſelf as a portion upon as great ſinners as any they are that yet have not God for their portion.

5. All the Angels in heaven, and all the men on earth cannot tell to the contrary, but that God may have thoughts of mercy towards thee, and that thy lot may fall within the purpoſe of his grace, and that he may beſtow himſelf as a portion upon thee before thou art cut off from the land of the living. Although a ſinner may certainly know at the preſent that God is not his God, that God is not his portion, yet he doth not certainly know that God will never be his God, that God will never

never be his portion; and therefore no ſinner may peremptorily conclude, that God will never be his God, becauſe for the preſent he cannot, he dares not ſay, he is his God.

God gave himſelf as a portion to *Abraham* when he was old, when he was a white-headed ſinner. And *Manaſſeh* was old when he was converted and changed, and when God beſtowed himſelf upon him. And *Zacheus* and *Nicodemus* were called and converted in their old age, when there were but a few ſteps between them and the grave, between them & eternity, between them and everlaſting burnings, then the Lord graciouſly revealed himſelf, and beſtowed himſelf as a portion upon them. And if we believe *Tertullian*, *Paul* wanted not a prediction of the Holy Ghoſt in that Prophetick bleſſing of dying *Jacob* to his youngeſt ſon, *Gen.* 49. 27. Benjamin *ſhall ravine as a wolf; in the morning he ſhall devour the prey,*

Gen. 12.4.

2 Chron. 33. 1,12,13, 14.

Adu. *Marcion. l.* 5.

and at night he ſhall divide the ſpoil. *Paul* was of the Tribe of *Benjamin*, in the morning, the fore-part of his age, worrying and devouring the flock of Chriſt, perſecuting of the Church; and in the evening, the declenſion of his life, dividing the Word, a Doctor of the Nations. And *Dionyſius* tells us, that *Mary Magdalen* that was ſo looſe and diſſolute in her youth, being converted in her old age, ſhe ſequeſtred her ſelf from all worldly pleaſures, and lived a moſt ſolitary life in the mountains of *Balma*, where ſhe ſpent full thirty years in meditation, faſting, and prayer. And old godly *Similes* ſaid, that he had been in the world ſixty years, but had lived but ſeven, counting his life, not from his firſt birth, but from his new birth. And *Auguſtine* repented that he had began to ſeek, ſerve, and love God no ſooner. By all theſe inſtances 'tis moſt evident, that God may beſtow himſelf as a portion upon ſinners, upon very great ſinners, yea,

See my Apples of Gold, *page* 352.353, 354. two more famous Stories of ſuch that were converted in their old age.

Soliloq. c. 33.

yea, upon the greateſt of ſinners, and that at laſt caſt, when they are ſtricken in years, and when they are even ready to go out of this world; and therefore let no man deſpair of having of God for his portion, though for the preſent his ſoul cannot ſay, the Lord is my portion.

O Sirs, Deſpair is a ſin, a very hainous ſin, yea, 'tis that ſin that damns with a witneſs; deſpairing *Judas* periſhed, and was damned, when as the very murderers of Chriſt believing on Chriſt were ſaved. Deſpair thruſts God from his mercy-ſeat, it throws diſgrace upon the throne of grace, it gives the lye to all the precious promiſes, it caſts reproach upon the nature of God, it tramples under feet the blood of the Covenant, it cuts the throat of faith, hope, and repentance, it renders all the means of grace uſeleſſe and fruitleſſe, it imbitters all a mans comforts, it gives a ſting to all a mans troubles,

Acts 2.

Roger Biſhop of *Salubury* in King *Stephens* dayes was ſō troubled, that he could not live, and durſt not die, &c.

it proclaims Satan a Conquerour, it raiſes a hell in the conſcience, it makes a man a *Magor-miſſabib*, a terrour to himſelf, and an aſtoniſhment to others. In that 7 of *Daniel* there is mention made of four Beaſts; the firſt a Lion, the ſecond a Bear, the third a Leopard, but the fourth without diſtinction either of kind, or ſex, or name, is ſaid to be very fearful, and terrible, and ſtrong; and ſuch a thing as this fourth beaſt was is Deſperation, as all have found that ever have been under it; deſperation is a complicated ſin, 'tis a mother-ſin, 'tis a breeding ſin, 'tis the complement of all ſins; and therefore above all take heed of this ſin. O Sirs, as you love your ſouls, and as you would be happy to all eternity, do not deſpair, nor do not be peremptory in your concluſions, that God will never be your portion, becauſe for the preſent he is not your portion: remember the gracious invitations of God, and remember the glorious riches of mercy,

mercy, and remember the overflowings of infinite grace, and then deſpond and deſpair if thou canſt.

The ſixt and laſt Poſition is this, that ſuch is the love, care, goodneſſe & kindneſs of God to his people, that few or none of them die without ſome aſſurance that God is their portion, & that they have an intereſt & propriety in him. That here and there a particular Chriſtian (in caſes not ordinary) may die doubting, and aſcend to heaven in a cloud, as Chriſt did, will, I ſuppoſe, be readily granted; and that the generality of Chriſtians (all firſt or laſt, more or leſs, mediately or immediately, have ſome comfortable aſſurance, that God is their God, and that he is their portion, and that they have a real intereſt and propriety in him, may I ſuppoſe be thus evinced. Sixth Poſition. Acts 1. 9.

Firſt, Several precious promiſes that are ſcattered up and down in the Scripture ſeems to ſpeak out ſuch 1.

ſuch a thing as this is; take theſe for a taſte, *Pſal.* 9. 18. *For the needy ſhall not alwayes be forgotten: the expectation of the poor ſhall not periſh for ever.* Pſal. 22. 26. *The meek ſhall eat and be ſatisfied, they ſhall praiſe the Lord that ſeek him, your heart ſhall live for ever.* Pſal. 84. 11. *For the Lord God is a Sun and a Shield, the Lord will give grace and glory, and no good thing will he with-hold from them that walk uprightly.* Hoſ. 2. 23. *And I will have mercy upon her that had not obtained mercy, and I will ſay to them which were not my people, thou art my people; and they ſhall ſay, Thou art my God.* Pſal. 5. 12. *For thou, Lord, wilt bleſs the righteous, with favour wilt thou compaſſe him, as a ſhield.* John 14. 21, 23. *He that hath my commandments, and keepeth them, he it is that loveth me, and he that loveth me ſhall be loved of my father, and I will love him, and will manifeſt my ſelf to him. If any man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.*

Ponder upon that of Ezek. 34 30, 31.

Se-

Secondly, The common experiences of the Saints both in the Old and New Teſtament doth evidence as much, *Solomons Song* 2. 16. *My beloved is mine, and I am his.* Chap. 6. 3. *I am my beloveds, and my beloved is mine:* And Chap. 7. 10. *I am my beloveds, and his deſire is towards me. Iſa.* 63. 16. *Doubtleſſe thou art our Father, though* Abraham *be ignorant of us, and* Iſrael *acknowledge us not; thou, O Lord, art our Father, our Redeemer, thy Name is from everlaſting.* Iſa. 64. 8, 9. *But now, O Lord, thou art our Father, behold, ſee, we beſeech thee, we are all thy people.* Jer. 3. 22, 23. *Behold, we come unto thee, for thou art the Lord our God. Truly in the Lord our God is the ſalvation of* Iſrael. Iſa. 25. 9, *And it ſhall be ſaid in that day, Lo, this is our God, we have waited for him, and he will ſave us.* I might produce a cloud of witneſſes from among the Patriarchs and Prophets, further to evince this truth; but enough is as good as a Feaſt. 2.

And

And as the Church of God in the Old Teſtament, ſo the Church of God in the New Teſtament attained to the ſame aſſurance. The believers in *Corinth* were ſealed, and had the earneſt of the Spirit in their hearts, 2 *Cor.* 1. 22. *Who hath alſo ſealed us, and given the earneſt of the Spirit in our hearts.* And Chap. 5. 1, 5. *For we know, that if our earthly houſe of this Tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens. Now he that hath wrought us for the ſelf-ſame thing is God, who alſo hath given us the earneſt of the Spirit.* And ſo the believing *Epheſians* had the like, *Epheſ.* 1. 13. *In whom, after ye believed ye were ſealed with the holy Spirit of Promiſe, which is the earneſt of our inheritance.* And ſo, Chap. 4. 30. *And grieve not the holy Spirit of God, whereby ye are ſealed unto the day of redemption.* And the believing *Theſſalonians* had the ſame, 1 *Theſſ.* 1. 4, 5. *Knowing, brethren beloved, your election of God. For our Goſpel came not unto you in word onely, but alſo in power,*

power, and in the Holy Ghoſt, and in much aſſurance. I might give you many particular inſtances out of the New Teſtament to confirm this truth, but theſe general Inſtances are more convincing and ſatisfying.

Thirdly, If God ſhould not firſt or laſt, ſooner or later, mediately or immediately give his people ſome comfortable aſſurance, that he is their portion, and that they have a real intereſt and propriety in him, the ſpirits, the ſouls of his people would certainly faint and fail; but this God will never ſuffer, this God by promiſe hath engaged himſelf to prevent, as you may ſee in that *Iſa.* 57. 16, 18, 19. *For I will not contend for ever, neither will I be alwayes wrath; for the Spirit ſhould fail before me, and the ſouls which I have made. I have ſeen his wayes, and will heal him: I will lead him alſo, and reſtore comforts unto him, and to his mourners: I create the fruit of the lips, peace, peace to him that is afar* 3.

afar off, and to him that is neer, ſaith the Lord, and I will heal him. Now ſeeing that God hath ſo graciouſly undertaken for his people, that their ſpirits ſhall not faint nor fail, there is no doubt but that ſooner or later, more or leſſe, God will aſſure his people that he is their portion, and that they have a real intereſt and propriety in him.

4. Fourthly, The Lords Supper is a ſealing Ordinance, and was ordained, inſtituted, and appointed for that very purpoſe and to that very end, *viz.* to ſeal up the believers propriety in God, and to aſſure him of his intereſt in God, in Chriſt, in the everlaſting Covenant, and in all the benefits of Chriſts death, to wit, the favour of God, reconciliation, redemption, and the remiſſion of ſins. Now how can it poſſibly be imagined, that ſo glorious an Ordinance ſhould be inſtituted to ſo great and ſo glorious an end as to aſſure believers of their intereſt and

Matth. 26. 26,27,28. 1 Cor. 11. 23,24. Rom. 4.11.

and propriety in God, and yet this end ſhould never be effected in them all their dayes, for whoſe ſake the Ordinance was inſtituted and appointed. Certainly God never appointed any Ordinance to accompliſh any end, but firſt or laſt that Ordinance did accompliſh that end, for which it was appointed and inſtituted. *Cyprian* ſhews how the Martyrs in the primitive Church when they were to appear before the cruel perſecuting Tyrants, were wont to receive the Lords Supper, and thereby they were ſo aſſured of their intereſt and propriety in God, and ſo fired with zeal and fervour, and fill'd with faith and fortitude, &c. that they made nothing of the greateſt torments that thoſe bloody Tyrants could inflict upon them. And ſaith *Chryſoſtome*, by the Sacrament of the Lords Supper we are ſo armed againſt Satans temptations, that he fleeth from us, as if we were ſo many Lions that ſpet fire.

Iſa. 55. 10, 11. Ch. 45. 23.

Cy. l. 4. Ep. 6. The ſame *Auguſtine* reports, *Aug. in Joh Tract. 27.*

The

The Jews in the celebration of the Paſſeover did ſing the 113. Pſalm, with the five following Pſalms, which they called the great *Hallelujah*, and it was always after that cup of wine which they called, The cup of praiſe; and thus it ſhould be with the Saints; at all times, upon all occaſions, in all places they ſhould ſing *Hallelujahs* to God: O but when they are at the Lords Supper, then they ſhould ſing the great *Hallelujah*; but how they will be ever able to ſing this great *Hallelujah*, except firſt or laſt, more or leſſe, God gives them ſome aſſurance of their intereſt and propriety in himſelf, I cannot for my life diſcern. But

5. Fifthly, There is in all believers the choice and precious ſprings of aſſurance, as

1. Union and communion with the Father and the Son, 1 *John* 1. 3. *That which we have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip with us, and truly our fellowſhip*

ſhip is with the Father, and with his Son Jeſus Chriſt. Now that union that is between the foundation and the building, the head and the members, the husband and the wife, the father and the child, the ſubject and the Prince, the body and the ſoul, is nothing ſo neer an union as that which is between a believer and God. Beſides, that union that a Chriſtian hath with God is an honourable union, and it is an inſeparable union, it is an invincible union, and it is an everlaſting union. Now how it is poſſible for a man to have ſuch a neer and ſuch a glorious union and fellowſhip with God from the day of his converſion to the day of his deſolation, and yet never come to any aſſurance of his intereſt and propriety in God, is a thing not eaſily imaginable. 1 Cor. 6. 16, 17.

3. Precious faith is another ſpring of aſſurance, 1 *Pet.* 1. 8. *Whom having not ſeen ye love, in whom though now ye ſee him not, yet believing, ye rejoyce*

joyce with joy unſpeakable, and full of glory. Now this ſpring is in all the Saints, 2 *Pet.* 1. 1. The faith of expectance will in time riſe up into a faith of reliance, and the faith of reliance will in time advance it ſelf into a faith of aſſurance.

3. Hope is another ſpring of aſſurance, *Coloſſ.* 1. 27. *Chriſt in you, the hope of glory.* Heb. 6. 19. *Which hope we have as an anchor of the ſoul both ſure and ſtedfaſt, and which entreth into that within the vail.*

4. A good conſcience is another ſpring of aſſurance, 2 *Cor.* 1. 12.

5. Real love to the Saints is another ſpring of aſſurance, 1 *Joh.* 3. 14.

6. And laſtly, the Spirit of God is another ſpring of aſſurance, *Rom.* 8. Now that a Chriſtian ſhould have all theſe choice ſprings of aſſurance in his ſoul, from his new birth, to the day of his death, and yet in all that time never come to aſſurance of his intereſt and propriety in God, is a thing, I had al-

almoſt ſaid, beyond all belief. But

Sixthly, There is nothing in all the world, that the hearts of the Saints are more frequently, more fervently, and more abundantly carried out after in all their prayers and ſupplications, than this, That God would tell them that he is their portion, and that he would clear up their intereſt and propriety in himſelf; the conſtant language of their ſouls is this, Lord, do but tell us that thou art our portion, and then beſtow earthly portions upon whom thou pleaſeſt; do but clear up our intereſt and propriety in thy ſelf, and then we ſhall ſay, Our lot is fallen in a pleaſant place, and verily we have a goodly heritage. Believers know, that aſſurance that God is their portion, and that they have an intereſt and propriety in him, will eaſe them of all their ſinful cares, fears, terrours, horrours, jealouſies, ſuſpitions, and ſad ap- 6. Pſa. 4 6,7. Pſal. 16. 5, 6.

prehenſions, which makes their lives a very hell; They know that aſſurance of their intereſt and propriety in God, will make every bitter ſweet, and every ſweet more ſweet, it will turn a Wilderneſſe into a Paradiſe, an Egypt into a *Canaan*; They know that aſſurance that God is theirs will raiſe the trueſt comforts, the pureſt comforts, the greateſt comforts, the ſureſt comforts, the ſtrongeſt comforts, the rareſt comforts, the ſweeteſt comforts, and the moſt laſting comforts in their ſouls. They know that aſſurance of their intereſt in God will fit them for the higheſt duties in Chriſtianity, and for the hardeſt duties in Chriſtianity, and for the coſtlieſt duties in Chriſtianity, & for the moſt neglected, ſcorned, and deſpiſed duties in Chriſtianity; They know that aſſurance of their propriety in God will moſt quicken their graces, and act their graces, and raiſe their graces, and ſtrengthen their graces and brighten their graces, and pu

Iſa. 40. 1, 2.

a luſtre and a beauty upon their graces; They know that aſſurance of their intereſt in God will wonderfully weaken ſin, and effectually crucifie their hearts to the world, and ſweetly moderate their affections to their neereſt and deareſt relations, and powerfully arm them both againſt the worlds oppoſitions,& Satans temptations.

To conclude, They know that aſſurance of their propriety in God will make death more deſirable than terrible, yea, it will make the thoughts of death ſweet, and the approaches of death eaſie, and all the warnings of death pleaſant to their ſouls, and therefore they follow God hard day and night, with ſtrong cries, prayers, tears, ſighs, and groans, that he would make it evident to them, that he is their portion, and that he would clear up their intereſt and propriety in him. Now how can any man that is in his wits imagine, that God ſhould alwayes turn a deaf ear to the prayers of his peo-

ple in this thing eſpecially, conſidering that their prayers, cries, tears, ſighs, and groans are but the products of his own Spirit in them; and conſidering likewiſe the ſeveral promiſes, whereby he hath ingaged himſelf to anſwer to the prayers of his people. I might tire both you and my ſelf in turning to thoſe particular promiſes, but that I am reſolved againſt, and therefore take that for all, *Joh.16. 23,24. Verily, verily, I ſay unto you, whatſoever ye ſhall ask the Father in my Name, he will give it you. Ask and ye ſhall receive, that your joy may be full.* This double aſſeveration *Verily, verily,* is never uſed, but in matters of greateſt weight and importance; and this gemination *Verily, verily,* is a vehement confirmation of the truth of what Chriſt ſpeaks. Now from this gracious promiſe I may ſafely and clearly infer, That if God the Father will give to believers whatſoever they ask in the name of Chriſt, then certainly, at firſt or laſt,

Rom: 8. 26, 27.

laſt, ſooner or later, he will give them aſſurance that he is their portion, and that they have an undoubted intereſt and propriety in him; for this is one of the grand requeſts, that they are ſtill a putting up in the name of Chriſt, and upon the grant of this requeſt depends the fulneſſe of a Chriſtians joy. But

Seventhly and laſtly, If God ſhould not ſooner or later, more or leſſe, aſſure his people that he is their portion, & that they have an intereſt & a propriety in him then, he would be a very great loſer(if I may ſo ſpeak)he would loſe many praiſes, and many thankſgivings, he would loſe much of that love, of that honour, and of that delight, and of that admiration, which otherwiſe he might have from among his children. And it is very obſervable, that of all the duties of Religion there are none that are preſt ſo cloſely, ſo frequently, and ſo ſtrongly upon

I might produce above a hundred Scriptures to evidence this.

Chriſtians, as thoſe of praiſing of God, and rejoycing in God, &c. as all know that know any thing of the Scripture. Now how it will ſtand with the holineſſe of God, and with the wiſdome of God, and with the care of God to be ſo great a loſer in the very things which he hath ſo roundly and earneſtly preſt upon his people, when as by one ſweet word of his mouth he might ſo eaſily and ſo happily prevent it, I cannot eaſily diſcern. All believers know, that there is no ſuch ready, no ſuch effectual way under heaven to draw out their love, their joy, their delight, their praiſes, and their thankſgivings to God, as Gods aſſuring of them that he is their portion, and that they have an unqueſtionable intereſt and propriety in him. Certainly, that God that loves the praiſes of his people, and that diſlights in the rejoycings of his people, and that is ſo infinitely pleaſed with the thankſgivings of his people, that God will not alwayes hide

hide himſelf from his people, that God will ſooner or later ſo manifeſt himſelf to his people, that they ſhall be able to ſee their intereſt and propriety in God, and rejoycingly to ſay, The Lord is our portion.

Now, O you that are the people of the Lord, and that to this very day do lie under many fears and doubts about your intereſt and propriety in God, be not diſcouraged, do not hang down the head, do not deſpond, do not deſpair, for certainly ſooner or later God will aſſure you, that he is your portion, and that you have an intereſt and a propriety in him.

FINIS.

THE TABLE.

A

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That

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E

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G

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H

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I

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If

L

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M

Motives *to perſwade ſuch Perſons to get the Lord to be their portion, who yet have not God for their portion.*

Firſt, Conſider that your preſent portion, your preſent condition is but miſerable and curſed. p. 365. *to* p. 368.

Secondly, Conſider this, That there is yet a poſſibility of attaining of God to be your portion. p. 368. *to* p. 370.

Thirdly, Conſider that God is a portion ſweetning portion. He is ſuch a portion as will ſweeten all other portions. p. 372. *to* p. 372.

Fourthly, Conſider that all earthly portions are not of that infinite conſequence and concernment to you as this portion is. p. 372, 373, 374.

Fifthly, Conſider that till a man comes to have God for his portion, he never comes to be temptation-proof. p. 374. *to* p. 379.

Sixthly and Laſtly conſider, That if God be not your portion, you will be miſerable to all eternity. p. 379. *to* p. 381.

N

Of men in their Natural *Eſtate. A man in his* Natural *Eſtate, is without God in the world.* p. 381, 382.

O

Of Objections. *Severall* Objections *anſwered. from* p. 396. *to* p. 423.

Of Owning *of God. A man that has God for his portion will own his God, and ſtand up ſtoutly and reſolutely for his God. Every man will own his earthly portion, and ſtand up ſtoutly and reſolutely for his earthly portion, and ſo will every Chriſtian do for his God.* p. 297. *to* p. 305.

P

The excellency of the Saints portion *is diſcovered by an induction of particulars thus;*

Firſt, God is a preſent portion, *he is a* portion *in hand, he is a* portion *in poſſeſſion.* p. 8. *to* p. 11.

Secondly, God is an immenſe portion, *he is a vaſt, large portion, he is the greateſt*

greateſt portion *of all* portions. p. 11. *to* p. 19.
Thirdly, God is an All-ſufficient portion. p. 19. *to* p. 25.
Fourthly, God is a moſt abſolute, needful, and neceſſary portion, *and that in three reſpects.* p. 25. *to* p. 31.
Fifthly, God is a pure and unmixed portion, *God is an unmixed good, he hath nothing in him but goodneſs.* p. 31. *to* p. 40.
Sixthly, God is a glorious, a happy, and a bleſſed portion; *he is ſo in himſelf, and he makes them ſo too, who enjoy him for their* portion. p. 40. *to* p. 44.
Seventhly, God is a peculiar portion, *he is a* portion *peculiar to his people.* p. 44. *to* p. 50.
Eighthly, God is a univerſal portion, *he is a* portion *that includes all other* portions. p. 50. *to* p. 59.
Ninthly, God is a ſafe portion, *a ſecure* portion, *a* portion *that none can rob or wrong a Believer of.* p. 59. *to* p. 63.
Tenthly, God is a ſuitable portion. *No object is ſo ſuitable and adequate to the heart as he is.* p. 63. *to* p. 67.

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Twelfthly, God *is an inexhauſtible* portion, *a* portion *that can never be ſpent, a ſpring that can never be drawn dry.* p. 72. *to* p. 80.

Thirteenthly, God *is a ſoul-ſatisfying* portion, *he is a* portion *that gives the ſoul full ſatisfaction and content.* p. 80. *to* p. 91.

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Fifteenthly and laſtly, God *is an incomparable* portion, *and this follows clearly and roundly upon what hath been ſaid.* p. 101. *to* p. 107.

Six ſpecial Poſitions.

Firſt, *'Tis one thing for a man to have God for his* portion, *and 'tis another thing for a man to have an Aſſurance in his own ſoul that God is his* portion. p. 423. *to* p. 427.

Secondly, *'Tis one thing for a man to have God for his* portion, *and 'tis another thing for a man clearly and convincingly to make it out to himſelf*

ſelf or others that God is his portion.
p. 427. *to* p. 430.

Thirdly, Where there is in any man a hearty willingneſſe to accept of God to be his God, to own God for his God, and to cloſe with God as his God, there God is certainly that mans God. p. 430, 431, 432.

Fourthly, That it may ſo fall out that ſuch a Chriſtian that hath God for his portion, *that hath an intereſt and propriety in God, may loſe the ſight, the ſence, the feeling and the evidence of his propriety and intereſt in God.*
p. 432, 433, 434.

Fifthly, That ſuch as have not (for the preſent) God for their portion, ought not peremptorily to conclude that they ſhall never have God for their portion. *Such a perſon that cannot yet truly ſay,* That the Lord is his portion, *ought not to deſpair of ever having of God to be his* portion. p. 434. *to* p. 441.

Sixthly and laſtly, Such is the love, care, goodneſs, and kindneſſe of God to his people, that few or none of them dye without ſome aſſurance that God

is their portion, *and that they have an intereſt & a propriety in him &c. This is proved by divers Arguments from* p. 441. *to the end of the Book.*

If God be ſuch a portion, *then God is no injurious* portion, *no miſchievous* portion, *&c.* p. 206. *to* p. 222.

Of the Promiſes. *He that would have God for his* portion, *of all precious* promiſes, *he muſt plead one moſt.* p. 384, 385.

Of Proſperity. *A* proſperous *eſtate of all eſtates is the moſt dangerous, proved at large from* p. 114. *to* p. 136.

R

Of earthly Riches. *The dangerous and pernicious nature of earthly* Riches *of earthly* portions, *ſet forth in nine particulars.* p. 210. *to* p. 222.

Object: We are firſt for laying up earthly Riches, and when we have done that work to purpoſe, then we will do what we can to get God for our portion. *This Objection is anſwered three wayes.* p. 407. *to* p. 414.

S

Of Signes. *Twelve* Signes *whereby men may know whether God be their portion or no.* p. 260. *to* p. 347.

Of Sin *and* Sinfull *ſhifts. Eight great* Sins *proſperity layes Perſons open to.* p. 118, 119, 120.

Such as have God *for their portion, muſt away with all* ſinfull ſhifts, *wayes, courſes, and compliances to gain earthly portions.* p. 174. *to* p. 178.

A man that would have God for his portion muſt break his League with Sin, *he muſt fall out with* Sin, *if ever he fall in with God.* p. 390, 391, 392.

Of great Sinners. *Object:* But will God ever beſtow himſelf as a portion upon ſuch great, ſuch grievous and ſuch notorious Sinners as we are? *Six Anſwers to this Objection.* p. 596. *to* p. 407.

T

The Text *opened.* p. 1. *to* p. 7.

Of Thinking. *Such as have God for their Portion ſhould be ſtill a* thinking *of God under that ſweet and comfortable notion.* p. 222. *to* p. 228.

Of Thoughts. *If God be thy portion, then thou haſt very ſweet, precious, high and honourable thoughts of God.* p. 260. *to* p. 269.

Of Trouble. *Such as have God for their portion in all their troubles, they run to God as to a City of Refuge.* p. 269. *to* p. 279.

V

Of Valuing *of others. A man that hath God for his portion ſets the higheſt* Value *upon thoſe that have God for their portion.* p. 335. *to* p. 340.

About Unworthineſſe. *Object.* We would fain have God for our portion, but we are ſuch poor unworthy wretches that we very much queſtion whether ever God will beſtow himſelf upon ſuch miſerable unworthy ones as we are? *&c.*

This Objection is anſwered five wayes. p. 414, to p. 423.

W

Of Waiting. *A man that would have God for his portion muſt wait upon him in the uſe of all holy means.* p. 392, 393, 394, 395, 396.

Of Want. *Such as have God for their portion ſhall never* want. p. 182. *to* p. 190.

Of Wants. *Such as have God for their portion, in all their* wants, *troubles, and tryals will run to their God, they will flye to the Lord as their only City of Refuge.* p. 269. *to* p. 279.

Of Willingneſs. *Such as would have God for their portion, muſt then be willing to be his portion.* p. 385, 386, 387.

God without all peradventure is that mans God, thvt is cordially willing to have him for his God. p. 430, 431, 432.

Of the World. *A man that hath God for his portion, looks upon the world as a poor low contemptible thing.* p. 305. *to* p. 311.

FINIS.

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3 *The Unſearchable Riches of Chriſt:* Or,

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